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The Living Church

VOL. XXXI. MILWAUKEE, WIS.—JUNE 25, 1904. No. 8

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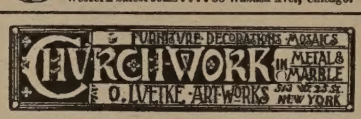

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MOZART AND THE CHURCH.

THE REV. ETHELDRED L. TAUNTON contributes to the *Catholic World* for April a paper on Mozart and his work in Church music—a sort of farewell to the illustrious composer apropos of the *Motu Proprio* of Pius X.:

"By the new Instruction on Sacred Music the Holy Father has, I suppose, signed the death-warrant of Mozart and Haydn, with others of the tuneful choir. The compositions of these masters have been so often 'executed' that it is no wonder that they are now done away with. I am sorry to part with Mozart and Haydn. I have known and loved them all my life. To-day I delight in them and would willingly hear them everywhere, save in one place, and at all times, save at one. The church is not the place and the Mass is not the time for such music. For many years I have felt that Calvary and an orchestra are ideas that do not sort together. The music of worship is one thing, and the worship of music is another.

"Thibaut says: 'Mozart thought little of his Masses, and often when a Mass was ordered, he objected that he was only made for opera. But he was offered one hundred louis d'or for every Mass, and that he could not refuse; only he used to say, laughing, that he would take whatever was good in his Masses and use it in his next opera.' There are many Thibaut's to-day who make the same assertion without one word of proof. Had they taken the trouble to compare Mozart's Masses and his operas they would not find a single instance in which passages from one were transferred into the other. Moreover, as a mere historical fact (these things are generally forgotten in controversy), almost all Mozart's Church music was written at Salzburg. In Vienna, where most of his operas were composed, he wrote no Mass to order save the *Requiem;* and only composed one Mass on his own account, and even that also was not finished. In fact it may be said that his Church music represents one period of his life and his operas another, and that the former was produced when he was a good practical Catholic. Moreover, we have his own statement as to his views on Church music. At Leipzig he declared that a Protestant could not possibly conceive the associations which the services of the Church awoke in the mind of a devout Catholic, nor the powerful effect which they had on the genius of an artist. In all his correspondence there is not the slightest sign of any contemptuous attitude to the subject; rather the reverse, for when he was applying for a post at the Imperial chapel he wrote: 'The learned Kapellmeister Salieri has never devoted himself to Church music, while I have made it my peculiar study from my youth up."

WHICH IS YOUR CHOICE?

CIRCUMSTANCES may be beyond our control, but it is always within our power to determine how we shall face them. Sudden adversity overcame one man. He fell into a heap, weeping, and has ever since been beseeching people to come to his help. A neighbor was at the same time visited by like misfortune. He smiled and said, "It is, perhaps, the stirring of the eagle's nest," and went bravely forward to overcome his difficulties. Hardship after hardship visited him in pitiless succession; he never complained to his nearest neighbors, neither relaxed his smile nor abated his Christian activities. Only the look in his eyes deepened, and his tenderness toward men became more marked. Who shall say that that man is not a conqueror of the world, even as his neighbor is one who is being defeated by the world, though adversity is still equally the lot of them both?—*S. S. Times.*

INTERESTING FACTS.

THE INDIANS of South America eat white ants. They catch them by pushing into the nest a grass stalk, which the ants seize and hold on to most tenaciously.

It costs $10 a week to feed a horse in Pretoria. There is plenty of fertile land in the country, but very little water.

Gates at frequent intervals bar the country roads in Norway and are a nuisance to travellers, who have to leave their vehicles and open the barriers. These obstructions mark the boundaries of farms, or separate the cultivated sections from the waste lands.

The power of endurance of the Chinese coolie is marvellous. Many will travel over forty miles, carrying a heavy load on their backs and think nothing of it. A writer mentions the case of certain coolies who, after going twenty-seven hours without food and having carried a heavy burden in the meantime, still had strength enough left to offer to carry a man fifteen miles farther.

All the horses in the British army are branded, each with a different number. The hoof of the animal's near-hind foot bears the thousands, and the off-hind foot the units, tens and hundreds.—*Southern Churchman.*

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Editorials and Comments.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

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AD CLERUM.

"Non se inanibus, et superfluis actibus implicent sacerdotes, sed sciant se in nullo alio partem habituros apud Deum, nisi in eo, quod offertur pro peccatis, id est, quod a via peccati converterint peccatores."—*Origen, lib. S., in c. 7, Levit.*

"Qui sua contentus salute negligit alienam, nec suam quidem consequi potest."—*S. Jo. Chrys.*

"Non erubescimus, si cum diabolus nunquam desperet nostram perniciem, sed indesinenter eam expectet, nos fratrum salutem desperaverimus? Qui nobis erit veniae locus, si cum tanta sit daemonis in nostrum exitium vigilantia, nos ne tantulum quidem similis diligentiae afferamus ad salutem fratrum nostrorum, praesertim cum Deus habeamus auxiliatorem."—*S. Jo. Chrys.*

"Si juxta cor Dei vis esse sacerdos, oportet te de gloria Dei, et animarum salute semper esse solicitum; nil plusquam haec duo desiderare occasiones ad utrumque sedulo inquirere, media ad haec procuranda excogitare."—*Quid Auct.*

THE Fourth Sunday after Trinity shows us Love linked with Hope. If we love God we needs must long for Him. He who is the Source of our *love*, gives us also the virtue of *hope*, that we may look to Him as the satisfaction of all our desires. In Him are "the things eternal" which may we "finally lose not." He has given them to us in giving us His Life. But we have not full and secure enjoyment of them while we still "pass through things temporal." Therefore we pray Him who is our "protector" to be also "our ruler" and to guide us onward to Himself."

In the Epistle St. Paul discloses to us "the whole creation" in sympathy with our aspiration after God and the "glorious liberty" of soulship to Him. We wait "in hope" for our final redemption, when love shall unite us, body and soul, with Him for ever.

The anticipation of that glory, of which "the first-fruits of the Spirit" are a pledge, must be a principle of fellowship, binding us together in mutual love. So the Gospel heartens our hope, by describing the rewards that attend our love for God and man. Mercy to others warrants hope in our Father's mercy to us. What we do for others for His sake He will do for us through them. Only if we hold just humility.

Are we *hopeful* Christians? †

IT HAS BEEN truly said that a holy life is a continual sermon. Though it be silent in its speech, yet it speaks with a force that cannot be unheeded, even by the most careless—force that pulpit oratory never can attain, however eloquent it may be. We may extol the Name of Jesus from the pulpit in words of eloquence and elegance, and be listened to with indifference; but let the humblest disciple of Christ manifest holiness in his daily walk and conversation; let him be meek and lowly, as our Saviour was; patient under difficulties; bold and fearless in danger; trusting and confident even in the darkest hour; and he wields an influence for Christ which all the wisdom and eloquence of this world cannot equal. Best of all sermons is the silent sermon of a holy life; and indeed without it all other preaching is useless and vain.—*Selected.*

A SARCASM is like a boomerang; when it leaves your tongue you never know where it may alight.—*Selected.*

THE REVISION OF THE CANONS.

First Consideration.

IF NOT absolutely the matter of most importance, that at least which will probably take up the greatest amount of time at General Convention is the consideration of the report of the Joint Committee on the Revision of the Canons, which is now published in pamphlet form in order that the Church may become familiar with the nature of the revision.

This revision has been under way for a number of years, since, indeed, the beginning of the revision of the Constitution. If we remember rightly, we suggested at its inception that it was quite premature for committees to be at work upon the revision of the Canons before the Constitution was completed and in final form, and such in fact has proven to be the case. The Constitution of necessity took precedence at each General Convention, and the revision of the Canons was put off from Convention to Convention, being re-committed to the Joint Commission each time at the close of a session. Consequently, the revision now presented is one that has already passed through a number of phases within the past nine or twelve years, and as the commission has made various changes before each Convention, there is naturally the presumption that their work has been more nearly perfected as time has elapsed.

Such, indeed, proves to be the case on examination of the details of the present elaborate report which lies before us. As previously, the report takes the form of a newly digested code of the Canons, in which the present division into "Titles" is entirely done away with, and the Canons run from No. 1 to No. 55, inclusive. This in itself makes them much easier of reference and simplifies the study of the Canons. The language is re-written for the most part, and almost invariably condensed and improved. There are few actual changes in the machinery of the Church, though there are some which will be noted as we proceed; but the improvement lies primarily in the more compact digest and the clearer language in which the law of the Church is expressed.

Treating the matter more in detail, we find the first eight Canons relating to candidates for orders and provisions as to ordination of deacons and of priests. With much simplification of language, there is very little change in the actual law. The present twofold division of candidates into those for the diaconate and for the priesthood respectively, is done away with, and there is but one class of "Candidates for Holy Orders." The only provision which we observe that appears to be new is a prohibition against any professor or instructor in a theological seminary serving as examining chaplain in the case of a candidate who has been a student in that institution. This new provision appears to be wise, since the candidate must necessarily have passed his examination before the faculty of the seminary prior to his appearance before the examining chaplains, and the latter examination ought to be entirely distinct from that of the seminary.

The 9th Canon relates to the Consecration of Bishops. The first important change which we observe is the provision:

"In all particulars the service at the consecration of a Bishop shall be under the direction of the Bishop presiding at such consecration."

This is obviously intended to solve the question that has more than once arisen in the consecration of a Bishop, as to where the responsibility for the details of the service of consecration is to be placed. There is much to be said in favor of this new order placing such service "under the direction of the Bishop presiding," though it is to be observed that Anglican precedent is wholly set aside by it. We agree with the Commission in thinking that there are sufficient grounds for thus setting precedent aside, and that the Bishop presiding may best be charged with the ultimate direction of the service; but yet we feel that if this step is to be taken, it ought to be safeguarded very much more than is done in this brief provision. As friction has already arisen with respect to the matter, the new legislation ought to be such as to render friction in future impossible. There are reasons why we believe that, as now briefly couched, the language chosen will not have that happy effect.

Let it be remembered, that the appointment of the commission to consecrate and the designation of the church in which a consecration shall take place, rests at the present time solely with the Presiding Bishop. We may of course hope that sufficient tact will always be shown in the choice of consecrators and of place by the Presiding Bishop to obviate any possible difficulty, but yet, in our judgment, the presumption of tact ought, as far as possible, to be fortified by explicit safeguards against any possible lack of that happy characteristic. Ceremonial details of a service of consecration that might be thoroughly adapted to one Diocese would be entirely unadapted to another. If such primatial authority be given as shall permit the representative of the Presiding Bishop to supersede the rector of the parish, the Dean of a Cathedral, and the Ordinary of a Diocese by overriding the authority of each of these officials, it becomes so marked an increase in power as to make it essential that it should be hedged about with limitations sufficient to guard against abuse of the power.

Under the provision proposed, a "ritualistic" Presiding Bishop might very easily designate a "ritualistic" Bishop to preside at a consecration service of an Evangelical Bishop-elect and in an Evangelical Diocese, and there would be absolutely nothing to prevent such ritualistic Bishop presiding, from demanding the full sway of ceremonial which prevailed, for instance, in the consecration of the Bishop Coadjutor of Fond du Lac. The Bishop-elect, the authorities of the parish and of the Diocese in which the consecration was appointed to be held, and the Bishops appointed to assist in the consecration, would all be powerless and subject in every detail of ceremonial to the will of the designated Bishop presiding, who might easily be chosen without the slightest regard to the wishes of those most directly interested in the consecration service, and whose pleasure might easily fail to accord with that of the Bishops assisting, as well as of others concerned. A Ritualistic invasion of an Evangelical Diocese under such a canon would be wholly possible, and, indeed, if the Bishop presiding at any service chose to take upon himself the direction of minor details in all their fulness, there would be few instances in which such perfect harmony between choir, congregation, parochial and visiting clergy, the Ordinary of the Diocese, and the Bishops appointed in the commission to consecrate, would be subserved. If, as undoubtedly is the case, there is friction in the present uncertainty, there would, in our judgment, be much greater friction in the unrestricted vesting of this complete authority over a service in another Diocese than his own, in any Bishop who might be appointed by the Presiding Bishop.

If the Bishop presiding is to be entrusted with this primatial authority, we believe that it might be safeguarded by providing that a Bishop-elect should have the nomination of the Bishop to preside and of the place in which the consecration service should be held. In that way there would be at least the minimum of probability of friction, since obviously the details of the service would be in the hands of one in closest sympathy with the Bishop-elect, and with the church in which such consecration might be appointed. We sincerely trust that this, or some other necessary limitation on the authority proposed to be vested in the representative of the Presiding Bishop on such an occasion, may be incorporated into the text of the canon before it shall have passed the Houses of General Convention in the report of the Joint Commission.

Another change in the same canon is the elimination of permission for the election of a Bishop Coadjutor by reason of "extent of Diocese." On what grounds this permission, which has been utilized by a number of Dioceses in our past history, should now be withheld, does not appear to us. We grant that it is somewhat of an anomaly in Catholic practice, but it is an anomaly that is perhaps justified by present day conditions, in which we have Dioceses that, by reason of congestion of population or of wide extent of territory, require the services of two Bishops without the opportunity of division of the Diocese. Unless some reason that has not occurred to us, exists for the withholding of this permission, we believe it would be wiser that the permission should be continued.

It is a little curious that the paragraph next following in Canon 9 is one that is entirely new and is introduced for obvious reasons that have become cogent in the history of the past few months, while yet at the same time it is wholly meaningless if the permission for the election of a Bishop Coadjutor by reason of extent of Diocese is to be withheld. That paragraph is as follows:

"In the case of a Bishop Coadjutor, the grounds for his election, as stated in the record of the Convention, shall be communicated with the other required testimonials, to the General Convention, or to the Standing Committees and Bishops."

The provision is an exceedingly wise one if there is to be

more than one canonical ground upon which an election of a Coadjutor may be held; but if, as provided in the proposed canon, there shall be only one ground upon which a Bishop Coadjutor may be chosen, it would seem hardly necessary to provide that that ground must of necessity be communicated to the Dioceses. If, however, as we have suggested, the provision permitting the election of a Bishop Coadjutor by reason of extent of diocesan work (a phrase that would be better than the present canonical expression "extent of Diocese") be retained, then this new provision is very useful. Incidentally, we are glad to see that by continuing substantially the present language in this canon, the Joint Committee show their agreement with the position of THE LIVING CHURCH, taken when the canon was challenged as unconstitutional, that there are no grounds for doubting its entire constitutionality.

We arrive next at Canon 10, "Of Missionary Bishops." We observe that the House of Bishops alone, rather than the two Houses of General Convention, is granted authority to establish foreign Missionary Districts. According to the present canons, the House of Bishops alone may create domestic Missionary Districts, but for some unexplainable reason their authority does not extend to the foreign field, and foreign Missionary Districts may be created only by joint action of the two Houses. The simplification of the method by which the House of Bishops will have the same authority in the foreign as in the domestic field, appears to us to be quite justifiable and a change for the better. There is also a simplification in the choice of Missionary Bishops. According to present methods, the House of Bishops nominates to the House of Deputies, which latter confirms the election, which, strange to say, must then go back to the House of Bishops for ratification, so that the latter House passes twice upon the same subject. That peculiar arrangement is dispensed with in the suggested canon, according to which the House of Bishops will nominate, and the House of Deputies, or in the recess of the latter, the Standing Committees, will pass finally upon the election. It is true, however, that according to this proposed change, a small gathering of the House of Bishops, representing barely more than a quorum, as is frequently the case in their special sessions, will have the final determination so far as the Bishops are concerned, in the choice of a Missionary Bishop, where now the choice of the House of Bishops must, after being ratified by the Standing Committees, also be ratified by a majority of the Bishops acting individually through the mail. We doubt, however, whether this added safeguard that attaches to our present machinery but would be discarded by the new canon, is of sufficient importance to retain it, and are quite ready that it should be eliminated. As a matter of fact, from the beginning of the history of the American Church, the Bishops never yet have failed to confirm the election of a Bishop-elect, though the Standing Committees and the House of Deputies have done so in a number of instances.

Of late years, there has arisen a practice by virtue of which a Diocese has ceded parts of its territory to the Church at large, out of which a Missionary District might be carved. The practice has always appeared to us to be contrary to the literal terms of the present canon, Title I., Canon 19, § vi. [1]. The proposed canon retains substantially the same language, whereby the practice appears to be contrary to the letter of the canon. If the practice is to be continued, it would be well that the canon should be so expressed as to legalize it. In practice, we believe the cession of diocesan territory for the creation of a Missionary District to be almost invariably unwise, and we should not be sorry to see it discontinued altogether. At the same time, it might be better that the language of this canon should be so written as to show explicitly that the practice is either to be allowed or to be disallowed—preferably the former, leaving each case to be determined upon its merits.

We believe the Joint Commission has acted wisely in receding from their recommendation of 1901, that a Missionary Bishop should be ineligible to election as a diocesan. According to their present recommendation, the existing rule is continued, by which a Missionary Bishop having served five years in that capacity becomes eligible to election as Bishop of a Diocese. We feel that there would be danger that the best men might not be obtainable as Missionary Bishops if the present eligibility for election as diocesan should be withdrawn. Moreover, some of the best administrators in organized Dioceses are to be found among the Bishops who have been translated from the missionary field.

We believe that the provision that "Whenever a Diocese shall have been organized within the jurisdiction of such Missionary Bishop, if he shall be chosen Bishop of such Diocese, he may accept the office without vacating his missionary appointment," had better be omitted, unless, indeed, it be retained with the proviso that it shall apply only to instances in which a portion of the former Missionary District remains as such district after the organization of a Diocese. It is true that the provision is one that has for many years been found in the present Digest, but in our judgment the necessity for it has passed, and we feel that if any present Missionary District should organize itself as a Diocese and then refuse to make provision for its episcopate on the ground that the Bishop might, under this provision, retain his salary from the General Board as Missionary Bishop, it would be grossly culpable. It is difficult to see what conditions could exist in which such a practice would be justifiable.

We shall resume the consideration of the Revision next week.

CLERICAL ELOCUTION.

THAT a set of men a large part of whose life-work consists of public reading and speaking should be trained in elocution is obvious. Our seminaries, therefore, make elocution a part of the regular course and our clergy show the results for good in many ways. But it is worth regretful mention that two-thirds of the great art and science of elocution is so simple, plain, and well-known that it forms no part of the explicit teaching in our seminaries, is assumed as known already at the beginning of the instruction, and too often remains unknown to the end of it and beyond.

The first purpose of reading and speaking is that it should be heard. The first and most important rule of elocution, comprising at least one-third of the whole art and science, is therefore, "Speak loud enough." Who cannot recall cases of clergymen whose cultured and educated intonation was a pleasure to the ear, but who habitually spoke so softly that they could not be heard beyond the middle of the church? The second purpose of public reading and speaking is that it should be understood. However loud the tone, however excellent the emphasis and modulation, the whole is useless, because meaningless, unless there be careful and distinct articulation of every syllable of every word. These two things, loudness and distinctness, are the absolute necessities and make up almost two-thirds of the whole matter. After them, and far after them, making up hardly a third of the whole, comes all that is usually called the Art of Elocution. Who does not know clergymen highly instructed and competent to instruct others in the rest of the art, with whom one or both of the first and foundation things are lacking? Z.

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MICHIGAN.—The nearest services of the Church to Havana, N. D., are at Lidgerwood, some 25 miles distant. The missionary is the Rev. Wm. Watson, Wahpeton, N. D.

E. H. T.—A convenient size for an altar is 3 ft. 6 in. high, 7½ ft. long, and 3 ft. 9 in. wide including the space for the gradine. The size would vary somewhat according to the size and dignity of the chancel, but the dimensions given are appropriate for an average church.

BISHOP TUTTLE made a *bon mot* at the recent Episcopal diocesan Convention, which some of those present wanted to see embodied in the formal records of the Convention so excellent was it. The influence of the bountiful luncheon provided by the ladies of the church, terminating with strawberries and ice cream and Cape Jasmine buds, should have its due credit in this joke of the Bishop's, for, had these things not been present, it is probable he would never have thought of his happy metaphor. He began by a description of the contest of beauty on Mount Olympus, where Venus and Juno and Aphrodite strove for Paris' award of the golden apple. But here, "in this subterranean retreat," the Bishop said (the basement of Schuyler House), there were women as beautiful, but their spirit was not that envious one which gave rise to "the apple of discord." The beautiful women of St. Louis, in serving the feast, he continued, did not present "apples of discord"; their offering was "strawberries of concord." Never did anything please the ladies more, and, although their unanimous wish cannot be carried out of putting this in the Convention's printed report, they will see to it that the saying is handed down from mouth to mouth, in just the very same way that Homer's utterances came down.—*St. Louis Globe-Democrat.*

WE GROW able to do and bear that which it is needful we should do and bear. Straining up a steep hill, a man's heart will grow stout just in proportion to its steepness.—*Selected.*

ANNUAL FESTIVAL AT CUDDESDON

Also at Ely Theological School

The Living Church News Bureau,
London, June 7, 1904.

THE word "Cuddesdon" is associated in the minds of most of us, I suppose, not so much with the pleasantly situated little village by that name, about 5½ miles to the east of Oxford, with the home-like looking seventeenth century palace of the Bishop of Oxford and a mixed Norman and Gothic church, as it is with the theological college which was founded there by Bishop Samuel Wilberforce in June, 1854; and which is now, with the exception of the college at Ely, the leading institution for the training of clergy in England. The annual festival at Cuddesdon is always held on the first Tuesday after Trinity Sunday, and it was this year an event which fairly overshadowed all its predecessors in importance; not only was it the Jubilee festival, but also it was made the occasion for the laying of the foundation stone of quite an extensive addition to the existing buildings, in commemoration of the Jubilee. This new addition will be a wing to be built at right angles to the present building on the garden side, and will provide, amongst other much-needed improvements, sets of rooms for 12 students. The cost of the wing is estimated at £4,500. About 250 of the old students of Cuddesdon, including the Bishop of Oxford, were present at the Jubilee festival, and amongst the distinguished visitors were the Bishops of Lincoln (Dr. King having been sometime Chaplain of the College, and afterward its Principal), Brechin, and Glasgow, the Rev. V. S. S. Coles, Principal of the Pusey House, Father Puller, S.S.J.E., and the Right Hon. J. G. Talbot, one of the two members of Parliament for the University of Oxford. The festival began by an offering of the Holy Eucharist in the parish church at 8 A. M., with the Bishop of Oxford (who is also Visitor of the College) as the celebrant; at 12 there took place the principal gathering, with a sermon by the Bishop of Glasgow, in place of the Bishop of Rochester, who through sickness was prevented from being present; followed by the laying of the foundation stone of the new building by the Bishop of Oxford. *En passant,* it is regrettable to note that the Holy Eucharist is not accepted at Cuddesdon as the chief festival service; surely in this particular at least Ely sets Cuddesdon a good example. After the laying of the foundation stone, luncheon was served in a marquee, which was followed by the usual toasts. The Bishop of Lincoln, in response to the toast of "The Past Officers and Students," said the college came into existence largely through Archdeacon Pott and the "practical wisdom" of Dr. Liddon, first Vice Principal. He did not venture to speak what he had in his heart to say, but he would quote Lord Acton [who was a Romanist] that Dr. Liddon was "the greatest force against sin and for drawing souls to God which the nation possessed."

The annual festival of Ely Theological College was also held, as usual since its foundation in 1876, on the Tuesday following Trinity Sunday, with an attendance this year of about 160 old students. The chief official service of the festival took place in the Cathedral at 9 A. M., and consisted of an offering of the Eucharistic Sacrifice, the Bishop of Ely celebrating, and the Vice-Principal and the Principal of the College being respectively epistoler and gospeller. According to the report in the *Church Times,* the procession was made to the psalm *Exsurgat Deus,* and was headed by a cross-bearer in girded alb, and apparelled amise. The two cantors were vested in red copes; and two banners had place in the procession. Dr. Richardson, late Bishop of Zanzibar, and the Bishop of London were in copes, their mitres, however, not being worn, but borne by their chaplains, thus apparently in accordance with the peculiar custom adopted by the present Bishop of Ely. The Mass was sung to the familiar and fine old "service" of Merbecke, the singing being led by the cantors from their desk in the midst of the choir. The festival at Ely was chiefly notable, however, for the sermon preached by the Bishop of London, the full text of which has appeared in both the *Guardian* and *Church Times.* His lordship of London happily took advantage of the splendid opportunity put within his reach on this occasion, to make a strong protest against the attempt now being made by certain clergymen in his own and other Dioceses to impugn the teaching of the Church concerning the Resurrection of Christ. Taking for the text of his sermon II. Tim. i. 6, 7 (R. V.), and first calling attention to the warning recorded in this passage against "a spirit of fearfulness," were there, he asked, some special dangers of the time which St. Paul saw would daunt the faith and try the nerve of his young disciple. For certain, as to that, he supposed we should never know in this world; but equally for certain, these are special features of our own time which will make such a warning especially in place to-day:

"I seem to see 'a spirit of fearfulness' beginning in the Church among those whose teaching and practice is most largely represented in a college like this, which, so far as my experience goes, is a new thing in the world; it was the courage of Pusey which saved the faith of so many in the days of the great secession. It was the ringing conviction and splendid hope of Liddon which won the adhesion of so many waverers when men's hearts were failing them for fear, and the first wave of German criticism swept across the Channel to our shores; it will be against the whole tradition which they left behind if the standard bearers faint to-day." And what has given rise to the spirit of fearfulness? No doubt, he said, the cause "which leads one or two of our most cherished champions to speak of 'saving their own souls' and having no spirit left to stand by the Church of their fathers," is the apparently unrebuked attack on such sacred articles of the Creed as the Virgin Birth and the Resurrection of our Divine Lord. After quoting then mainly from Canon Hensley Henson's recent article in the *Hibbert Journal*—without, however, mentioning his name—the Bishop said that the writer had assured him that he can say, *ex-animo,* "Jesus Christ who was crucified under Pontius Pilate survived death in no impoverished, ghostly state, but in the fulness of personal life, enfranchised from terrestial limitation, and He made His Presence known to His disciples by convincing evidences." But we are surely entitled to ask, said the Bishop, What these "convincing evidences" were other than those recorded, "and, therefore, the idea that Christ's Body perished in the grave must be repudiated by the Church, as I repudiate it publicly in this representative gathering from different Dioceses of the Church, as Bishop of the Diocese in which some at least of the statements quoted were made." Now he had thought it well to say this (continued the Bishop further on) before men gathered from every part of England, because erroneous teaching by public men, if not publicly repudiated by those in authority, might be supposed to be accepted by the Church. When, however, men clamor for prosecution they forget the history of prosecution with regard to other matters in the Church; they forget that the office of a Bishop is that of a father in God, "who must exhaust every resource of fatherly counsel and brotherly influence in this and other matters, especially in the present constitution of our Church courts, before he brings an error in teaching before the law of the land." But does this justify "a spirit of fearfulness"? That "some half-dozen priests at the most" are belittling to-day what the Church has always believed to be the historical accounts on which the Faith is founded—"is that to fill with a spirit of fearfulness the Holy Catholic and Apostolic Church of this country which has survived heresy after heresy, which like some gallant ship after a voyage of 1,300 years and more in this country alone, through apathy, through unbelief, through apostasy, through persecution, has come to us with its treasure safe in Creed, in Sacraments, in unbroken Orders, and in stately liturgy?" As well might an Atlantic liner "fear the ripple in the Channel, or the cross-currents in the Solent!"

At the luncheon, which was served in a large tent in the college grounds, Dr. Randolph, in response to the toast of his health as Principal, and after indulging in some facetious remarks, said that in all seriousness he desired to thank the Bishop of London for his recent utterances at Diocesan Conferences on Marriage and Divorce, and on the subject of our Lord's Birth of the Virgin, and for his sermon of that day. We know, he continued, that the Bishops "believed the Faith"; but in times when the Faith was questioned "we want the Bishops to say of error, 'This is not what we are taught to believe.'"

And now, indeed, it is a far cry from the impassioned utterance of the Bishop of London from the pulpit of Ely Cathedral, in deprecation of the attack now being made on the Catholic Faith by Canon Henson and other clergy, to the speech of the Archbishop of Canterbury on the very same day at Lambeth Palace in warm approval of the movement for silencing the Athanasian Creed in the Divine Service of the Church of England when ordered to be recited; that Creed which is the historic bulwark of both the other two Creeds, Apostles' and Nicene, and which, moreover, is apparently so precious to the Church of England as to have received from her the unique designation of the "Confession of our Christian Faith." The

Primate's speech here referred to was in the nature of a reply to a deputation of London clergy who object to the use of the Athanasian Creed in the common worship of the Church. Among those who had agreed to form the deputation, twenty-one in all, the following are the only ones whose names, I think, are much known outside of "Crockford," the Westminster Collegiate Chapter being, of course, well represented: Bishop Welldon (Canon of Westminster); the Archdeacons of London, Middlesex, and Westminster; Canons Duckworth and Beeching (Westminster); Prebendary Ridgeway, Webb Peploe, and Eardley-Wilmot; Canons McCormick and Pennefather. Both the Bishop of London's Archdeacons appear, however, to have been absent, but the Archdeacon of Middlesex wrote that he was in sympathy with the movement. Bishop Welldon introduced the deputation, the only other member who spoke being Canon Pennefather. The Archbishop, in reply, repeated what he had said in the recent debate in Convocation—to the effect that he was in complete sympathy with the object which the deputation had at heart. But we have to remember, proceeded his Grace, that this matter was most fully discussed thirty years ago in the Convocations; again, in 1879, when the same decision was arrived at as six years before: "For that reason I, for one, ever since I became a Bishop, have always felt it to be my duty to throw my weight upon the side of obedience to what is the expressed enactment of the Church deliberately endorsed at that period thirty years ago, and it would have been in my opinion an act of disloyalty to our corporate life had one made light of the fact that such endorsement had been given to the matter after such long consultation in the Convocations first in 1873, and then in 1879." But the Archbishop said he was certainly far from being sorry that the matter should have been reopened now. The controversy, he reminded them, is, of course, not a new one; it goes back to 1689: "It came again just a century later, in a curious form—in 1786 I think it was—it is forgotten, I think, that there was an interesting episode then—when the American Church desired to make certain changes in the Prayer Book, and desired to know whether the authorities of the Church at home would or would not approve of those changes. The curious fact is that, although many of the changes suggested by the American Church were changes which the Bishops in England disapproved of, there appears to have been no single dissentient voice raised at that time on the part of the English Bishops to the wish of the American Church to cut out the *Quicunque Vult* entirely out of the Prayer Book, and accordingly it was done." As to the re-opening of the subject in our own day, his Grace very strangely attributed it to the following cause "the greater intelligence with which an average congregation desires to follow, and is capable of following, the service from its beginning to its close." Concerning other proposals (rather than the one the deputation had at heart), he was glad that they neither asked for a re-translation nor an explanatory rubric. But in asking that the rubric prescribing the use of the Athanasian Creed may be rescinded, or at least mitigated, the Primate—being no visionary, but eminently a practical man—had to tell them the plain truth about the situation: "You have asked a hard thing. The exact process by which that result is to be brought about is at this moment not by any means clear to me. I desire to see the result effected, but the process by which it could be effected is at present certainly difficult, and the complications through which we should have to thread our way in arriving at that result are such as might daunt the most active." The object this deputation had at heart is one with which, it is hardly necessary to state, the *Times* newspaper, no less than the Primate, is in complete sympathy. Surely all Anglican Catholics may well be thankful that the Church in England is still established; for were she not an Established Church at the present juncture, when a wave of skeptical liberalism is sweeping over so many of her clergy and laity, she certainly would, humanly speaking, lose the Athanasian Creed, a treasure, indeed, peculiarly her own; for it was formally received by her a century and a half before it was by the Church of Rome.

J. G. HALL.

IF YOU would have the priestly gift of sympathy, you must be content to pay the price; like Him, you must suffer.—*F. W. Robertson.*

WE WHO ARE baptized should not forget that we were thereby made members of Christ, children of God, and inheritors of the Kingdom of Heaven.—*Selected.*

THE GENERAL SLOCUM DISASTER.

Ordination at the Church of St. Edward the Martyr.

SUMMER WORK AMONG THE POOR.

The Living Church News Bureau,
New York, June 13, 1904.

THE disaster to the Sunday School excursion of St. Mark's Lutheran Church overshadows everything this week and it will be many weeks before the city recovers from the horror of it. Just how many lives were lost in the burning of the *General Slocum* is not yet known, but the number will be not far from 900. The affliction comes not only to the Lutheran congregation, although that is by far the heaviest sufferer, but every neighboring place of worship lost from its congregation a larger or smaller number, principally of women and children. Grace Church lost fourteen, St. George's a large number from the Sunday School, St. Mark's Church several, and the Collegiate Reformed Church twenty-eight. At a meeting of ministers in the Lutheran Church last Friday practically every religious body was represented and plans were made for the financial relief of the stricken families. Already about $15,000 has been raised for this purpose. The Rev. Dr. William R. Huntington, rector of Grace Church, speaking at this meeting of ministers, said: "I am here to convey to you the Episcopal Church's and my own personal expression of sorrow, and to extend to you whatever aid is in my power and in that of the staff of Grace Church. Fourteen of my own people were lost in the sad catastrophe and your sorrow is my sorrow. We are all Lutheran to-day."

Special reference to the disaster was made at practically all Church services on Sunday, the prayer for persons in affliction being read in the Episcopal churches in accordance with the direction of Bishop Potter, made through the daily press, as follows: "As the best means of communicating with them, the announcement is hereby made to the clergy of the Diocese of New York that they are authorized to use the prayer for persons in affliction, and so to give expression to the prayerful sympathy which overflows all hearts in view of the recent awful calamity which has so sorely stricken this community." Bishop Potter also addressed a letter to the pastor of the Lutheran Church, in which he says: "I address you in my own behalf and in that of the clergy and laity of the Diocese of New York. In the presence of your overwhelming sorrow we all realize anew and most deeply that sympathy means to 'suffer with.' We suffer with you and your stricken parish and with all the bereaved whose dear ones have so tragically become the victims of a calamity which startles and grieves not alone this community, but all communities of men."

It is reported that the *General Slocum* had been originally chartered for Wednesday, June 15th, the day it burned, by the Men's Club of St. Thomas' Chapel. St. Mark's Lutheran Church wanted the day, however, and after some persuasion the Episcopal society gave it up and decided to have its excursion on the same steamboat on Monday the 20th. At this writing the Club does not know what plans it will make, and it is not unlikely that the excursion will be given up entirely. A number of Sunday Schools have announced the abandonment of excursion plans, and those that are held have comparatively few in attendance. St. Thomas' Church (the Rev. Dr. E. M. Stires, rector), lost one of its best choir boys in the disaster. He was of German parentage and had been baptized in the Lutheran Church, but was to have been confirmed in St. Thomas' next year.

St. Bartholomew's parish has received from an anonymous donor the gift of a farm of one hundred acres at Pawling, New York, and work is now in progress to remodel the farmhouse into a summer home for the parish's fresh air work. It is to be opened early in July. St. Bartholomew's has not heretofore had a summer home of its own, but has rented a country place for the purpose. The new home will accommodate fifty to sixty children at a time and will be kept filled all summer. The parish also provides outings to the seashore for mothers and sick children and its Girls' Club has a Holiday House at Washington, Connecticut.

Practically all city parishes are planning to begin their summer fresh air work within a week or two. All Angels' parish will use for the second year its new Humphries Memorial House near New Hamburgh. Incarnation parish re-opens its home on Lake Mohegan, where 570 women and children were cared for last summer. Heavenly Rest parish sends between

60 to 70 a week to its two cottages at Copake, N. Y. Grace Church sends annually nearly 600 to its House-in-the-Fields at New Canaan, Conn. Calvary parish not only maintains a summer home in Westchester County, but also a camp for boys. St. Mark's parish has the Spingler Home at Morristown, where 200 women and children were received last year. St. Thomas' parish maintains the John Wesley Brown Summer Home on the north shore of Long Island and cared last season for 525 people, two weeks each. St. George's parish has a Cottage-by-the-Sea at Rockaway and not only sends 500 people each season for one week's outing, but also sends over 9,000 for one day each. Many other parishes maintain fresh air work in summer, those having no summer homes sending their people to various boarding places. It is estimated that the New York parishes spend each summer from $50,000 to $60,000 in this important work.

The service at the Church of St. Edward the Martyr on Sunday of last week, when Bishop Grafton advanced the Rev. Sigourney W. Fay to the priesthood and ordained the Rev. H. W. Dawson to the diaconate, was a notable occasion and brought to the church a congregation which crowded it to the doors. The procession formed in the parish house, and included in it were a number of visiting clergymen. The Rev.

J. O. S. Huntington, O.H.C., was the preacher. The church has been greatly improved by the re-decorating recently done and which was at the time described in The Living Church. The work was not confined to the interior, as a new entrance door was placed at the same time. This has been so favorably commented upon that an illustration is shown herewith.

The last service of the season of the Actors' Church Alliance was held last Sunday evening at St. Chrysostom's Chapel, the Rev. Walter E. Bentley, National Secretary, being the preacher. The Alliance holds a reception for its members at the same place on Thursday of this week.

The New York Local Assembly of the Brotherhood of St. Andrew met on Tuesday of last week at the Church of the Intercession in the northern part of the city. An intercessory prayer service was conducted by Mr. E. W. Kiernan, president of the Assembly, supper was served in the parish house, and in the evening addresses were made by the Rev. H. R. Hulse, the Rev. R. L. Paddock, and the Rev. R. M. Sherman, Jr. The general topic of the addresses was "Reaching Men," sub-titles being "Finding," "Following," and "Keeping."

A MODERN WOLF AND A CRANE.

A True Story.

WISE old Æsop, who knew a great deal about human nature, tells of a wolf who cried out because he had a bone in his throat. The crane heard his cries and asked their cause, on which the wolf promised a handsome fee if the crane would remove the bone. Removal took some time and caused some pain, but the bone was carried away in triumph. The crane asked for his fee, but the wolf growled, "It was fee enough for me to let you get your head safely out of my mouth." He who walks or rides with a physician generally hears a story on the wolf and crane order.

Less than a hundred miles from the home of the writer, the wolf fell sick with a cancerous growth. The crane visited him, treated him, gave him medicine, and lent him money to buy food and fuel. After some weeks the wolf felt able to attend to his business, but there was no doubt that the disease was still present and that further treatment would be necessary. A negro quack induced the wolf to pay him a certain sum of money, in return for which he promised a cure. The negro did not know much about medicine, but his diagnosis was correct on two points; first, that he could not do anything to help his patient; and, second, that he had got as much money as he could reasonably expect from said patient. He therefore declared that his own skill was baffled by the errors of the former treatment and advised the wolf to begin a suit for malpractice. The wolf told all his acquaintances that he would have been well long ago but for the crane's ignorance of medicine, and declared that he had been advised to sue for damages.

Time slipped by, and the wolf, suffering from constant pain, scarcely able to earn a dollar, and apprehensive as to his immediate future, grew desperate. He called on the crane, and said: "You have made me what I am. Give me (naming the sum), or I will bring suit." The crane, less meek than Aesop's immortal bird, offered his visitor a five dollar bill, saying: "Go ahead. Retain your lawyer. Sue as soon as you please." No trial, however, followed. The wolf snarled, complained, pleaded, and whined, but he did not care to try his chance in court. It was evident that the crane was not disposed to pay any blackmail. The negro quack had gathered in his fees, and took no further interest in the case. Here and there the story of malpractice was still told, but the crane had many patients and did not worry over the rumor.

Again the wolf called, and now he was so feeble that he could scarcely walk. His face told of poverty, misery, pain, and fear. The crane's first glance told him that the wolf had come not to threaten him, but to beg, and the begging was humble enough. "Doctor," he said, "I know my case is hopeless. Nothing can help me. I must die soon. Will you lend me enough money to keep up my insurance, so that I will not have to be buried by the county?" The crane lent the money, and the wolf wrote an acknowledgment of the debt.

Disease swept on and the poor wolf grew feeble and then helpless. He was sent to a hospital for treatment, but he died on the way. His widow seemed indifferent to his fate, though deeply interested in one of her neighbors, a man of shady reputation. The crane showed his claim for services rendered and money lent, and the wolf's widow declared that the insurance would meet this demand. As soon as the insurance was paid the widow married her affectionate neighbor, and a grand drinking bout followed. How much liquor was bought, the writer does not know, but he is well aware that the crane's bill has not been paid, nor is the crane sanguine enough to expect any liquidation of the aforesaid account.

Life passes so swiftly, we should labor hard and fast, as those in the harvest-field see the night closing in upon them and much corn still standing.—*Great Thoughts.*

It is only the great-hearted who can be true friends; the mean and cowardly can never know what true friendship means.—*Charles Kingsley.*

Diocesan Conventions

DETAILS OF THE WORK IN THE DISTRICT OF DULUTH.

DULUTH, MINN., June 17, 1904.

THE Bishop of Duluth, in his address before the Convocation, assembled in St. Paul's Church, Duluth, on the 15th inst., gave very full and interesting details of his work, but did not refer to any of the problems before the Church which are to come before General Convention.

At 8 A. M., Holy Communion was celebrated by the Bishop in Trinity Mission, and at this service the Bishop read that portion of his address commemorating the departed.

At 10 A. M., Morning Prayer was said in St. Paul's Church, after which the Convocation was called to order.

Dr. J. E. Bowers was reëlected Secretary, and the Rev. H. A. Green was appointed assistant Secretary. Rev. S. H. Parshall of St. Cloud was elected Registrar. The Bishop delivered his charge to the clergy, and reports of the Indian and Swedish work were read. Archdeacon Appleby alluded in his report on Indian Work to the recent Indian Convocation held on June 11th and 12th, at White Earth. It was well attended by the Indians from all parts of the reservations. The church was packed at all the services, and the number of Communions made was 167. There were at the Sunday morning service five baptisms.

Archdeacon Gilfillan, former Superintendent of the Indian Missions, has generously given the house, which was his home for years, to the District, and plans are now being drawn by which an addition to the house will be built—the whole to serve as a hospital, guild house, and quarters for the white workers.

It was decided to publish a diocesan paper, which will be issued monthly under the title, *The Duluth Churchman*. The Rev. H. S. Webster will be editor.

Action was taken by which Trinity Mission, Duluth, was admitted to the Convocation.

The General Missionary to the Swedes, the Rev. J. V. Alfegren, reported six missions among the Swedes in this District.

The Examining Chaplains appointed by the Bishop are the Rev. Messrs. A. W. Ryan, F. C. Coolbaugh, W. J. Moody, H. F. Parshall, and F. M. Garland.

The clerical delegate elected to represent the District at next General Convention is the Rev. H. F. Parshall, St. Cloud, Minn., the Rev. F. C. Coolbaugh, Cloquet, Minn., being alternate. The lay delegate elected is Mr. Thomas S. Wood, 1927 E. Superior St., Duluth, with Mr. James A. Brown, Fergus Falls, Minn., as alternate.

On motion it was decided to devote at least one hour at the next annual Convention to the discussion of plans for Sunday School work and methods.

The Standing Committee are: Rev. Dr. A. W. Ryan, Rev. F. M. Garland; Mr. H. A. Warner, Dr. J. H. Beatty.

Action was taken by which the diocesan fund for Aged and Infirm Clergy shall be merged into the General Clergy Relief Fund.

The business session of Convocation adjourned at 5:45. In the evening missionary meetings were held at five of the churches in the city.

On Thursday there was a celebration of the Holy Communion at Trinity Mission at 8 A. M.

At 10 A. M., the members of Convocation and the Woman's Auxiliary assembled at St. Luke's Church. When this building, which has for years been laboring under a heavy obligation, but is now free from debt, was consecrated. The church has recently been raised, a guild room finished in the basement, and the interior of the church itself has been decorated and handsomely furnished with oak pews, altar, and rail. The service was an impressive one. The new vested choir, introduced at Easter, rendered the musical portion of the service in a most satisfactory manner. The Rev. W. J. Moody was preacher on this occasion.

At 2 P. M., the Woman's Auxiliary held its annual meeting at Trinity Mission. The financial report showed an advance over the results of other years.

The officers elected are: President, Mrs. J. D. Morrison, Duluth; Vice-Presidents, for the Deanery of Duluth, Mrs. T. H. M. V. Appleby, Mrs. G. V. Quillierd; Deanery of Mississippi Valley, Mrs. H. F. Parshall, Mrs. E. S. Murphy; Deanery of Red River Valley, Mrs. A. R. Mitchell, Mrs. H. M. Green; Secretary of Junior Auxiliary, Mrs. F. C. Berry, 12½ Chester Terrace, Duluth; Secretary of Babies' Branch, Mrs. Henry Taylor, 114 S. 16th Ave. E, Duluth; Correspondent Church Periodical Club, Mrs. Sturtevant, 1729 E. Superior St., Duluth; Box Custodian, Mrs. L. E. Le Quesne, Lake View P. O., Minn.

Thursday evening, the Bishop and Mrs. Morrison tendered a reception to the visiting clergy, the delegates, and the Woman's Auxiliary.

HIGH GROUND ON DIVORCE BY THE BISHOP OF CONNECTICUT.

NEW HAVEN, CONN., June 16, 1904.

AT St. Paul's Church, New Haven, where the Rev. J. De Wolf Perry, Jr., has just entered upon the rectorship, the annual Convention of the Diocese was held on the 14th inst. An interesting and touching feature of the service was the presence in the chancel of the Rev .Thomas R. Pynchon, D.D., formerly President of Trinity College, and now professor *emeritus*, residing at New Haven. Dr. Pynchon on that day completed fifty-six years of service in the ministry. The sermon was preached by the Rev. Henry Ferguson, LL.D., of Trinity College, his subject being "The Ultimate object of the Christian Church," from the text, I. St. John iii. 1.

The Rev. Dr. Harriman was reëlected Secretary.

The Bishop, in his address, spoke at length on the subject of Marriage and Divorce, in the course of which he said:

"This Church already stands for a high ideal of marriage and discountenances divorce. Her canon forbids her ministers to solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage. To this prohibition there is one exception, based upon the report in a single gospel of words of our Lord, differing in this particular from the report given in two other gospels. Not only has the interpretation of this passage been disputed, but also its genuineness has been doubted, and the doubt finds support in our Bible with marginal readings.

"Into these questions I shall not at this time enter. I content myself with referring to the familiar fact that our canonical exception based upon this passage has proved to be an open door inviting many appeals of cases claiming to come within the spirit if not the letter of the canon. These appeals the Bishop, who is usually without training in the weighing of evidence, is asked to decide, having before him only so-called evidence, which is presented by interested persons, and is altogether *exparte;* so that an affirmative decision involves the blackening of the character of a person whose side is unheard. Nor is this all. Within my knowledge, because within my own experience, there have been attempts by gross misrepresentation to deceive the Bishop, attempts fortunately detected in time to prevent decisions which, in view of the actual facts, would have involved inevitable scandal to the Church and disgrace to the Bishop's office.

"Thus I have been led to conclude that, even without pronouncing positively upon the genuineness or the meaning of the scriptural passage in question, and considering the subject only with regard to the present condition of things, it is time that this open door for such a train of evils should be closed; while at the same time I think there is sufficient doubt regarding the question to warrrant the utmost leniency toward the innocent party who has been elsewhere married again. The refusal of the Church to solemnize the marriage of any divorced persons would in some cases bear hard upon individuals. But here the interest of the individual must give way to the interest of society. In the words of Dr. Peabody of Harvard, 'Social wreckage must not obstruct social navigation.'"

The Bishop spoke also of the necessity of providing Courts of Appeal by action of the General Convention; and he approved of the proposition to give permission for the use of the Revised Version of the Scriptures in the Church services. In reference to the work among colored people, he said:

"It may be necessary to devise some new machinery or adjustments in the present machinery, of ecclesiastical organization. But a note of the Catholic Church is unity. There must be no breath of the Church's unity, not even an entering wedge that may threaten or make possible any actual division on lines of race or color. An African Episcopal Church there may be, let us hope, in Africa, but never on this continent. In the American Catholic Church all are, and are to be, one in Christ Jesus. Second: There ought to be a very much more vigorous prosecution of our work among those people, for the sake of our country, wherein they make one in ten of the population, and for Christ's sake, whose sheep they are."

The Deputies to General Convention were elected as follows: The Rev. Storrs O. Seymour, D.D., Rev. Frederic W. Harriman, D.D., Rev. Oliver H. Raftery, Rev. G. Brinley Morgan, D.D.

Supplementary Deputies: The Rev. George H. Buck, Rev. Ernest DeF. Miel, Rev. William H. Lewis, D.D., Rev. Frank W. Baker, D.D.

Lay Deputies: Messrs. Burton Mansfield, Gardiner Greene, Morris W. Seymour, Charles E. Jackson.

Supplemental Deputies: Messrs. Walton Ferguson, William B. Olmstead, George M .Curtis, Charles A. Pease.

The Standing Committee, consisting in this Diocese solely of clergymen, was elected: The Rev. Storrs O. Seymour, D.D., Rev. Samuel Hart, D.D., Rev. William G. Andrews, D.D., Rev. George

T. Linsley, Rev. Stewart Means. The latter in the place of Dr. Lines.

The report of the Board of Directors showed an encouraging condition in the missionary work throughout the Diocese. The sum of $12,000 was appropriated for the missionary work of the Diocese.

A committee was appointed, of five clergymen and five laymen, to consider the matter of the provision of a diocesan house and an episcopal residence. The committee consisted of the Rev. Messrs. Storrs O. Seymour, D.D., Samuel C. Hart, D.D., Lucius M. Hardy, Charles M. Addison, Frank W. Baker, D.D.; Messrs. James J. Goodwin, Gardiner Greene, Charles H. Nettleton, John H. Sage, Harry H. Heminway. To this committee was added the name of Mr. Burton Mansfield, the mover of the resolution.

The committee to coöperate with the Board of Missions was reappointed, with the Rev. Dr. Seymour of Litchfield as chairman.

A resolution prevailed, asking permission of the General Convention for the use of the Revised Version of the Scriptures, including the American Revision, in the sessions at Morning and Evening Prayer. This was in response to the Memorial from California. A resolution was also adopted, favoring the establishment of a Court of Appeals, as sought by the Memorial from the Diocese of Milwaukee. It was resolved that the sermon at the opening of the Convention, be hereafter dispensed with, the Bishop's address being substituted therefor, both at the discretion of the diocesan.

The Rev. Samuel Hart, D.D., having completed thirty years as Registrar of the Diocese, a committee was appointed to take suitable action thereupon. An interesting Minute was presented by the chairman, the Rev. Dr. Andrews, and was adopted by the Convention, in recognition of the most valuable services of Dr. Hart, and the Church in Connecticut. Provision was made for the printing separately of that part of the Bishop's address relating to Divorce and the sanctity of the home. Such to be distributed by the Secretary.

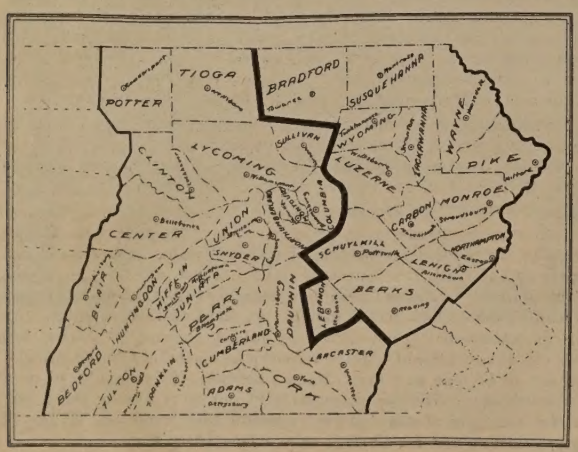
After the reading and adoption of the Minutes, the Convention closed with the singing of a hymn and prayer and benediction by the Bishop. As for several years past, the work was completed in one day.

GOOD HUMOR AND CONGRATULATIONS GALORE IN CENTRAL PENNSYLVANIA.

Williamsport, Pa., June 16, 1904.

ON THE second Tuesday in June the 33d annual Convention assembled for Evening Prayer in Trinity Church, Williamsport. The procession at the opening included 85 clergy and 135 laity, with the Bishop, preceded by his chaplain bearing the pastoral staff. The Bishop, as his custom, delivered his address at this service. The following is a summary:

The union of the Christmas Fund with the General Clergy Relief was referred to as a happy solution of that important matter. The delegates and vestries were urged to make their pastors' incomes more commensurate with their ability and the greater cost of living. Six candidates were waiting for Holy Orders, three for deacons', and three for priests'. Ordained during the year, four priests and five deacons. The excellence of Yeates School was noted



DIOCESE OF CENTRAL PENNSYLVANIA.
THE DARK LINE SHOWS THE BOUNDARY AGREED UPON FOR THE DIVISION OF THE DIOCESE.

and how worthy it is of our support. The growth of the Diocese for the past eight years has been phenomenal: we have 20,000 communicants to-day instead of 10,000 in 1896. The subject of divorce and its dark path of shame and sorrow was spoken about. The need of a Court of Appeals, as a protection to both Bishops and clergy, was urged. One thousand four hundred have been confirmed. Upon the division of the Diocese, Dr. Talbot said as follows: The Diocese of Central Pennsylvania had grown to such proportion that it was impossible to do the work justice with one Bishop. There were but two things that could be done—either the selection of a Coadjutor Bishop, or the division of the Diocese. He gave several reasons which eliminated the first, and stated that only the division of the Diocese was a practical solution. Sufficient money had been raised to permit a division, although the entire sum desired had not been subscribed. For several reasons he thought it wise to postpone further effort in this respect until the autumn. He also said that a division does not necessarily mean the foundation of two equal Dioceses. Each would have sufficient parishes, and episcopal endowment. In every way it would be more desirable to have a north and south division line than an east and west, for the reason that the Bishops would have, in the former case, less than half a day's journey to the most distant point in his Diocese. The old, or eastern Diocese would have an endowment of $46,473.16, and the new one of $22,997.63. The fixed charges of the old would be $4,475 per year, and of the new, $5,775. The eastern Diocese will have 11,031 communicants, and the western 7,887. The old would have 71 clergymen, the new, 55. The western would have 70 parishes and missions, the eastern, 75. He stated that, while it is his right to make a choice as to which Diocese he will serve, he has as yet no idea as to which one he would select.

At the conclusion of this service, the clergy and laity assembled in the church, and the business session was duly convened. The Secretary, assistant Secretary, Treasurer, Chancellor, Registrar, and Standing Committee were all reëlected. The Board of Missions, with one exception—Archdeacon Thompson instead of Archdeacon Buxton, resigned—is the same. The Finance Committee; Trustees of the Christmas Fund; Trustees of the Church Building and Parsonage Fund; Committee on Adjustment of difficulties under Canon XIII.; the Incorporated Trustees of the Diocese; the Examining Chaplains, and the Directors of the Church Home at Johnstown, except the Rev. H. W. Diller in place of the Rev. W. W. Taylor, who has left the Diocese, are all the same.

The next day, at 7:30 A. M., the Bishop, assisted by the Rev. Dr. Foley and the Rev. W. D. E. Johnson, celebrated the Holy Eucharist. At 10 A. M. the business session was again in order. The roll call manifested the largest number of laymen for years—87 clerical and 149 lay delegates were present. Mr. W. R. Butler read the report of work done in the four Archdeaconries, as collated by the Archdeacons, and artistically embellished by himself; it showed great advance all along the line, and financially we are better in every way. At its conclusion Col. C. M. Clement read the report of the "General Missionary of the Diocese": many services and sermons; much hard work; a good financial showing; and 14,461 miles, summed up in brief this priest's work, who is under the direct control of the Bishop.

THE ELECTIONS.

Deputies to General Convention were elected as follows: Clerical—Rev. Messrs. George C. Foley, D.D., H. I. Jones, D.D., Rogers Israel, D.D., Gilbert H. Sterling, D.D. Alternates: Rev. Messrs. Leroy I. Baker, Marcus A. Tolman, W. N. Breed, D.D., C. J. Wood.

Lay: Messrs. W. N. Butter, C. M. Clement, W. Fred Reynolds, J. M. Lamberton. Alternates: H. M. North, Ira D. Stratton, Henry Russell, Wm. K. Alvicks

A motion was lost to introduce a 9 A. M. Eucharist in addition or instead of the usual 7:30 A. M. one.

The Rev. Le Roy F. Baker of Harrisburg introduced a resolution favoring the payment of annuities to old clergymen. It provided that every clergyman reaching the age of 64 years, who had been in the service of the Church for a period of 20 years or more, should have an annuity of $600 per year. The resolution will be brought up again next year, so that it may be discussed in the meantime.

The Rev. F. P. Harrington moved as follows:

"Whereas, The words 'appointed to be read in churches' on the title page of the Authorized Version of the Bible, appear to recognize no distinction among Christians in their common heritage in the Holy Scriptures; and

"Whereas, The compilation of prayers, rites, ceremonies, and devotional presentation of Scriptural truth, known as the Prayer Book is, in all its essential parts and uses, likewise a common heritage of English-speaking Christians from the Church of ages past, and, as the companion and interpreter of the Bible, it is expedient that its universality of character and use should be set forth in its title page; therefore,

"*Resolved*, That in the judgment of this Convention, the title page of the Book of Common Prayer should be amended so as to avoid the appearance of any claim of proprietorship, and to have its declaration of 'use' read simply 'According to the Use in the United States of America.'"

This resolution was lost—two-thirds of all present thinking it not advisable at present.

The whole Convention unanimously and with applause approved the Bishop's outline for the division of the Diocese. Nothing like this united front has ever been seen before in this Diocese. It manifested the wonderful manner in which Bishop Talbot has won all hearts.

The Bishop announced the committees to arrange the division of the Diocese as follows:

Old Diocese—Rev. Dr. Rogers Israel, Rev. Dr. G. H. Sterling,

Rev. J. P. Buckston, Rev. Walter D. Johnson, and Rev. B. F. Thompson; Messrs. G. B. Linderman, Edwin L. Mayer, F. C. Johnson, H. W. Kingsbury, and W. R. Butler.

New Diocese—Rev. E. H. Eckel, Rev. W. R. Breed, Rev. L. F. Baker, Rev. G. I. Brown, and Rev. Freeman Daughters; Messrs. A. P. Perley, C. M. Clement, J. C. Sechrist, G. N. Reynolds, and J. M. Lamberton.

Colonel Clement states that the committee have named their sub-committees, and are already at work and will succeed in raising the endowment.

CONGRATULATIONS ALL ROUND.

The Convention passed the following resolution:

"The clergy and laity of this Convention extend to the Rev. Dr. Foley heartiest congratulations on the completion of twenty-five years' continuous service as rector of Trinity Church, Williamsport. They desire also to place on record their high appreciation of the unfailing interest Dr. Foley has always shown in the work and the men of the Diocese and their obligation to him for most stimulating spiritual and intellectual ideals. They gratefully recognize his sound judgment in practical matters, which has meant so much to the Diocese and the Church at large, and for the future they wish him every success and happiness in all his undertakings."

Colonel C. M. Clement was the recipient of congratulations after 10 years' work as Secretary. Also the Rev. Dr. Powers received quite an ovation after five years' illness, when he stood upon the platform of the Convention once more.

It was decided that the Convention of the new Diocese will be held in St. James' Church, Lancaster, next year, and that of the old will be held in Christ Church, Reading.

The business session ended about 5:15 P. M. In the evening, the reception at the Park Hotel, given for Bishop Talbot and Dr. Foley, was the concluding event of this year's gathering. A great crowd was present, and never to be forgotten addresses were delivered by Mr. Hammond, chairman, Rev. Dr. Jones, Col. C. M. Clement, Rev. Dr. Armstrong, and the Bishop of the Diocese.

THE MEMORIALS FROM CALIFORNIA AND MILWAUKEE "INEXPEDIENT" IN CENTRAL NEW YORK.

ROME, N. Y., June 17, 1904.

THE diocesan Convention was held on June 14-15 in Zion Church, Rome (the Rev. Douglas Matthews rector). Bishop Huntington called the Convention to order, and after its organization for business, Bishop Olmsted presided. The following officers were re-elected: Secretary, Rev. James K. Parker; assistant Secretaries, Rev. William Cooke, Frank L. Lyman; Treasurer of the Diocese, Seymour H. Stone. Standing Committee: Rev. Dr. John Brainard, Rev. Dr. H. R. Lockwood, Rev. Dr. Theo. Babcock, Rev. John R. Harding; Hon. A. H. Sawyer, John R. Van Wagenen, Geo. T. Jack, Wm. D. Dunning.

Deputies to General Convention: Clerical—Rev. John Brainard, D.D., Auburn; Rev. W. W. Bellinger, D.D., Utica; Rev. John Arthur, Oneida; Rev. H. G. Coddington, Syracuse. Lay—Hon. Charles Andrews, Syracuse; Hon. A. H. Sawyer, Watertown; Robert J. Hubbard, Cazenovia; Charles S. Symonds, Utica.

Provisional Deputies were not named, as possible vacancies may be canonically filled by the Bishop's appointment.

St. Joseph's Church, Rome, was admitted into union with the Convention.

Treasurer Stone's report showed disbursements to the amount of $26,541.55. Mr. Stone offered a resolution, which was carried, to change the name of the "general fund" to "diocesan expense fund," and to change the purposes of it from "to what has hitherto been known as the general fund," to "provide for the general expenses of the Diocese." The Standing Committee estimated that $2,825 would be needed in this fund the coming year, and their recommendation that this amount be assessed on the parishes and missions was adopted. It will amount to 2.3 per cent. on the sum total of current expenses last reported.

The report of the Trustees of the Parochial Fund, made through their treasurer, W. S. Andrews, showed the condition of each of the 35 separate funds which make up the parochial fund. It shows that the present total fund is in round numbers, $118,000. Of this, about $73,000 is invested in bonds and mortgages; $8,000 in railroad stocks and bonds, $25,000 in real estate, which the trustees have been obliged to bid in, and $10,000 cash in bank at Syracuse.

The committee on Constitution and Canons reported favorably on the resolution offered by the Hon. A. H. Sawyer at the last Convention, relating to the legal incorporation of the Diocese.

"We are of opinion that such an arrangement is desirable. We recommend that a special committee of five persons be appointed to carry the same into effect. For that committee they propose the following names, who shall also act as trustees of the Diocese: Hon. A. H. Sawyer of Watertown, Judge Charles Andrews of Syracuse, Thomas R. Proctor of Utica, H. V. Bostwick of Ithaca, and E. C. Delavan of Binghamton."

The report was adopted.

George M. Weaver presented the report of the Trustees of the Episcopate Fund. The principal of the fund is now $101,669.05, an increase of $50 over last year. The receipts of the income account were $5,484.38, from interest and rent.

J. R. Van Wagenen, trustee, presented his report of the Van Wagenen Missionary Fund, showing the income for the past year to be $1,786.83.

Rev. J. R. Harding presented the report of the committee on work among deaf mutes. The receipts during the year were $656.92.

The Rev. Dr. McKnight from the committee on Constitution and Canons, to whom the memorials were referred, reported that it is inexpedient to take the action suggested in the Memorial from the Diocese of Milwaukee in regard to extra diocesan Courts of Appeal, and the Memorial from the Diocese of California in regard to the use of the Revised Version of the Scriptures.

On motion of the Rev. Dr. McKnight, it was resolved that a committee of three clergymen and two laymen be appointed to consider the expediency of merging the vested funds of the Diocese for the aged and disabled clergy and the widows and orphans of deceased clergymen in the General Clergy Relief Fund, and also directing all contributions for these objects to the same society, excepting the annual pension voted to the clergy who have reached the age of 65 years and have been for 25 years in the active service of the ministry in this Diocese.

Bishop Olmsted appointed as such committee, the Rev. Dr. G. H. McKnight, Rev. E. H. Coley, Rev. Dr. John Brainard, William Watkins, Thomas R. Procter.

Dr. W. W. Bellinger offered the following, which was adopted: That a committee of six, to consist of three clergymen and three laymen, be appointed to consider the suggestion made by the Bishop Coadjutor in his address as to the advisability of holding the Convention of the Diocese alternately in the two cities of Utica and Syracuse, and having the clergy entertained at the hotels at the expense of their respective parishes; this committee to report to the next Convention.

The Bishop appointed as such committee: Dr. W. W. Bellinger, Utica; Rev. E. W. Sapphore, Watertown; Rev. H. G. Coddington, Syracuse; E. C. Delevan, Binghamton; R. T. Turner, Elmira; Franklin B. Taber, Auburn.

Rev. J. J. Burd presented the report of the Board of Managers, which was not read. On his recommendation the sum of $11,000 was appropriated for missionary work in the Diocese, of which $10,000 is to be assessed on the districts.

Bishop Huntington delivered an able address, to which no abstract can do justice. It closed with the following paragraph:

Among personal satisfactions, more than I can number and more than were deserved, is that of having reached my 85th birthday in health, the 35th year of my episcopate. The required work of my calling has not been beyond my bodily strength and endurance. The relief afforded by the Coadjutor, always ready and willing, is ample. There is room with me for reflection and reasonable rest, with freedom from troublesome anxiety. Spoken and written assurances and tokens of confidence and affection made the 28th of May bright and cheerful to me and my family, as the earth and sky were full of the blended beauty of spring and summer. The inevitable mortal decline is gradual and so far is partial. All that is needful in the attention and assistance of the clergy is offered and provided and the benefits are not wholly obscured by my keen regret at having learned so little in a lengthened life by experience and study, and at having forgotten so much of what I once knew. The Divine Providence to Christ's ministers never fails.

The Bishop Coadjutor made an interesting report of his official work during the past year. He confirmed 861 persons, of whom 847 were in this Diocese, and received five from the Roman Catholic Church, making 852 added to this Diocese. He spoke encouragingly of the efforts and results within the Diocese to support general Missions and fulfil the apportionment plan. The Bishop said, with regard to the permissive use of the Revised Version of the Scriptures, "My opinion is that having only just adopted at the last General Convention the Marginal Readings Bible, we might better wait until we have given that a fair trial before taking further action which would render that practically valueless. . . . . Is it worth while to have three different versions possible in our service according to the preference of any man who officiates?"

ROUTINE BUSINESS IN VERMONT.

ST. ALBAN'S, VT., June 18, 1904.

THE annual Convention of the Diocese of Vermont was held in St. Luke's Church, St. Albans, on Wednesday and Thursday, June 15th and 16th. On Wednesday, Morning Prayer was read at 6 A. M., and Holy Communion followed immediately, the Rev. W. H. Benham celebrating, assisted by the Rev. G. B. Johnson. At 9 o'clock Holy Communion was celebrated, the Rev. A. N. Lewis, D.D., of Montpelier being celebrant, assisted by the Rev. W. H. Benham and the Rev. D. L. Sanford. The Bishop delivered a charge on "Ecclesiastical Discipline" at this service. The charge, which will be published by Longmans, Green & Co., dealt with the Scriptural Authority of the Twofold Object of Ecclesiastical Discipline. The subjects of Discipline, viz.: Offences against Christian Faith

and Life; The special application of Discipline to (1) Unlawful Marriages, (2) to the admitting to Holy Communion of persons belonging to other religious bodies, (3) to permitting ministers of other bodies to preach in our churches.

The Convention assembled for business at 11 A. M. The Rev. C. H. Wells was elected Secretary. The Rev. W. F. Weeks read the report of the Standing Committee. Mr. Gibson read the reports of trust funds. The Rev. G. Y. Bliss read the report of the committee on Sunday Schools. The Rev. B. C. Roberts read the report of the committee appointed at last year's Convention to investigate child labor and labor conditions in the State of Vermont.

Standing Committee elected as follows: Clerical—Rev. W. F. Weeks, Rev. G. Y. Bliss, Rev. A. N. Lewis. Lay—Mr. Geo. Briggs, Mr. J. A. Arthur, Mr. Fred Smith.

Luncheon was served at the parish house by the ladies of St. Luke's parish.

At 3 P. M. the meeting opened with the reading of the Bishop's annual report. On account of the impaired condition of the Bishop's health and the advice of his physician, the Convention passed a resolution, requesting the Bishop to take a long vacation this summer with a view to the improvement of his physical condition, by a rising vote.

Mr. E. L. Temple moved that the delegates to General Convention present a memorial requesting the liberty to read the Westminster Revised Version of the Bible, which was lost—there being but one vote cast in favor of the motion.

Delegates to General Convention: Clerical—Rev. G. Y. Bliss, Rev. D. L. Sanford, Rev. W. F. Weeks, Rev. A. N. Lewis. Lay—Messrs. H. Wells, E. L. Temple, Geo. Briggs, C. F. Chapman.

THE BISHOP ABLE TO PRESIDE IN SOUTH DAKOTA.

Sioux Falls, S. D., June 10, 1904.

THE annual Convocation of the Eastern and Black Hills Deanery met in Sioux Falls on June 7-9. Bishop Hare was celebrant at the opening service. The Bishop, in his address, alluded to the state of his health, stating that he had greatly regained his strength, and that there seemed no fear of immediate dissolution, but that he must husband his strength. The Bishop stated that there was no indebtedness upon any parish property in the deanery except that of $150 on Grace Church, Madison. This is a fine record, as there are 42 parishes and mission stations. Action was taken and a committee appointed to raise $3,500 for the endowment of the episcopate before the end of September, so as to complete $10,000 with what is already in hand.

The commencement exercises of All Saints' School were held on the days of the meeting of the Convocation, the clergy and laity attending the exercises. The commencement address was by the Rev. Frank Du Moulin, rector of St. Peter's Church, Chicago.

The following resolution was adopted by standing vote:

"Forasmuch as our beloved Bishop, borne down by the accumulated weight of thirty-one years of heroic journeyings by field and flood, by constant exposure, incessant labor, and grave anxiety in the care of the churches, has been lately stricken by a serious illness, and the hearts of clergy and laity in South Dakota have gone out to him in silent but affectionately anxious sympathy; and their prayers have been offered for his recovery as their hearts' desire; therefore, be it

"*Resolved*, That we now rejoice at his gradual recovery, and lovingly request him to husband his energies so that he may be fully restored to his past untiring vigor, and as we hope and pray, to many years of oversight and care among his loved and loving people."

BOYS.

By Warren Randolph Yeakel.

IT IS to be noted that only such men can get on well with boys as in some way have gained personal self-control. This quality imparts that atmosphere of authority which appeals to a boy. It may have been gained by means of the animal, so that the person has become—to the boys—a man of muscle, since there is a sort of discipline even among pugilists. Or it may have been acquired by means of mental application. Such a man may instruct and inspire boys.

There is an higher form of self-control, however, which makes a man obedient to the commands of Almighty God—either expressed in the inspired words of Holy Writ or according to tradition in the Church or wrought out through the individual conscience.

Do we not read in Holy Scripture that fasting is essential? Is it not a tradition of the Church that each Friday should be a fast day? What then should conscience make known to us concerning our influence in order that in a measure this atmosphere of authority may become the greatest boon to the boys about us?

Renan could after a study of the life of Christ declare him to be "a good Man." Corelli, in one of her most blasphemous books, could make known that among His fellows "Christ was a magnificent Man" from a physical point of view, and may we not infer that apart from conclusive evidences of His coming and mission, He, more than any other man, impressed those about Him with an atmosphere of authority because of His mastery of Himself—"When He was reviled, He reviled not again."

May it not be written that the ordinary twentieth century man is lacking in this highest form of self-control? Can the man who smokes—for example—be considered such an one? Is it not useless to legislate for minors in this regard when a pace is set for the boys by many men? Can boys be prevented from following in their fathers'—both natural and spiritual—footsteps? "Actions speak louder than words." There is a pace set for sons which may aptly be denoted by the following incident "A father, after a night spent in debauch, had returned in the morning when the snow had ceased to fall. The only son had been permitted to remain away for the night with a chum, and he, too, was seen returning. But the mother was surprised to see her boy staggering in the snow. As he drew nearer and nearer she watched him with anxious eyes and heavy heart and, as he entered the door, caught him in her arms, exclaiming: 'My son, my son, what have you been doing!' In amazement the boy replied: 'I have only been walking in father's footsteps in the snow!'"

It is becoming more and more apparent that the boys are keen. It ought to bring a blush to the cheek of some that a small boy when bidden to get ready for Matins, said: "I don't like to go to church. Men's don't go to church; only wimmin's goes!" In the same room sat the self-satisfied father, with his pipe and paper. It is apparent that the atmosphere of authority was lacking even though a sort of force was in evidence. Surely it will not require a stretch of the imagination to apply our Lord's words to such men: "Father, forgive them, for they know not what they do!" What is to be desired is self-controlled men who will see in the small boy a mimic, and for the sake of their sons to do their duty in that state of life unto which it has pleased God to call them.

There is an instance of the merit of discipline which will appeal to the patriotic instincts of each true citizen of these United States. Whatever success Washington may have achieved, it will be found that the terrible winter at Valley Forge was the beginning of a better state of things. Before that pathetic period the Continental Army was undisciplined until the coming of Baron Steuben—who taught the soldiers the German code of arms—so that those raw recruits who suffered, became the veterans who assisted in bringing about the surrender at Yorktown. The atmosphere of authority may not be resisted if rightly exercised.

Suppose there should be some sort of a revival of interest among fathers in their offspring so that each Sunday afternoon each communicant of the Church should consider it his bounden duty to teach his sons: "A Catechism; that is to say, an Instruction, to be learned by every person before he be brought to be confirmed by the Bishop." Would not the atmosphere of authority appeal to the boys? Let the father set a proper pace for his own sons and see. Some time ago a ten-year-old boy recited the entire Catechism, word for word, because the father, on receiving a letter from the teacher of the boy, had set himself the not uninteresting task of having his son say it first to him. In the splendid result three were pleased—the father, the teacher, and the boy.

But a still more excellent way is for the father to let nothing interfere with his devoting the entire Sunday afternoon to his offspring. There is something very beautiful about a father and his boys being "chums." Let him try to make what seems to be dull more interesting, and so he will not only instruct his boys, but he must needs instruct and interest himself. Then with a walk or a talk or a book to be read in wet weather, Sunday may become a much brighter day in the household both to the older and the younger because the atmosphere of authority appeals to all and to none more convincingly than to the boys—who become stronger and more spiritual as the years go by. Is it not worth while?

Never allow yourself to do a wrong thing because it seems trifling, nor to neglect doing a good action because it seems to be small. —*Chinese Maxim.*

Better are the blows of a friend than the kisses of an enemy.—*Selected.*

THE MISSION FIELD.

As Reported by the Board of Managers of Missions.

THE stated meeting of the Board for June was held on Tuesday, the 14th; the Bishop of Albany, Vice-President, in the chair. There were present seven other Bishops, ten presbyters and five laymen.

The Assistant Treasurer reported that the increase in contributions to June 1st of last year over the preceding year was $83,956, and that this large increase had been held this year and that there had been added $8,111.85, making the increase as compared with two years ago $92,067.55.

The Sunday School Lenten Offering receipts for ten weeks since Easter were, from 3,332 Schools, $107,512, an average of $32.26 per School, while for the corresponding time last year receipts came from 3,284 Sunday Schools, amounting to $103,613.39; an average of $31.55 per School, so that both the number of schools contributing and the average contribution have increased; the total gain being $3,898.63.

He also reported that the appropriations to the date of the meeting (including the deficit on the first of September last) amounted to $828,627.00.

The Assistant Treasurer said that reports as to the health of Mr. George C. Thomas, Treasurer, continued to be favorable.

A large number of communication were received from Domestic Bishops with regard to the appointment of missionaries, their salaries and stipends, for the remainder of the present and the next fiscal year and, except that action with regard to the appointment of women workers in the Domestic field was laid over, the Bishops' requests were all favorably met.

The Rev. F. C. Taylor writes from Valdez, Alaska, that at the close of March the Bishop gave a very interesting talk at his station concerning his late missionary trip; holding the closest attention of the audience for over an hour. A week later he confirmed four, three of whom were very prominent citizens. It was the first confirmation in that part of Alaska. Improvements and alterations were going on in the church and hospital buildings and they had received the gift of a font and of some embroidery. The congregations are quite large and church work is steadily increasing. Mr. Taylor was purposing to visit Seward and some other settlements on Prince William's Sound. The Rev. A. R. Hoare going to Circle City, left New York on May 30th. He is expecting to be ordained to the Priesthood at Ketchikan; he having completed a special course at the General Theological Seminary this winter. Bishop Rowe is sending up a fine bell to Fairbanks for the use of the congregation and the town, and the Rev. Hudson Stuck has secured a large number of books for the Miners' library there which, under arrangements that he and the Bishop were able to make, will reach destination this year. Mr. Knapp left New York on May 17th for Point Hope to relieve the Rev. Dr. Driggs.

The Board giving consideration to the work among the Swedes received a report from the Rev. J. G. Hammarskold showing much activity on his part during the past quarter, but especially calling attention to the important work done at the Immigrant Mission at Ellis Island, N. Y., where about 30,000 Scandinavians are landed each year. In this he has had the efficient assistance of Mrs. Nordbladh, who is now about removing with her husband to the Missionary District of Duluth. The expense of the work, a little less than $1,000, was met through the coöperation of a lady of this city who herself acted as Treasurer of the fund. By resolution the Board expressed its appreciation of this lady's services.

The Bishop of Porto Rico, who was present, made some statement as to his work and his plans.

The Bishop of Honolulu said that including the Easter offering of the Cathedral congregation, and the money in hand for the Iolani School, the gifts to the Missionary District for extension within the year sum up $31,000. Miss Evelyn Wile has resigned to come to New York to take a two years' course of training in St. Faith's House, and Miss Abby Stuart Marsh, already in the Islands, was appointed in her room. The Bishop is still in need of more clergymen.

By the generosity of a friend Bishop Restarick has been able recently to purchase certain lots which will give an areage of 150x220 feet where St. Elizabeth's now stands, and he is authorized by the same contributor to erect a building at a cost of $6,000.

In April the Bishop of The Philippines preached in the Church of the Resurrection, Baguio, recently finished, to a good congregation and was to consecrate the Church on the following Sunday when $350 in local currency was contributed with pledges toward the furnishings, and an altar had been given. Says it is a simple wooden structure, dignified in its unpretentiousness and beautifully situated above the town. Asks, "Is there not some good person at home who would be willing to give the altar fittings?" The Bishop says that Mr. Graham and himself made the trip over the mountains to Bontoc in three and one-half days. On Palm Sunday he celebrated the Holy Communion in a Filipino shack. At Bontoc he found that Miss Oakes had a goodly number of Igorrotes for treatment in the dispensary. Speaking of trials which come to missionaries, the Bishop writes: "We undergo nothing that the school teachers do not have to accept, which the miners in their search for gold do not meet with, that every pioneer inspired by some hope of earthly regard does not hesitate to embrace. Their cause is so much more worthy that the less should be said of the missionaries' hardships either by themselves or their friends. Knows that in this he speaks for the other workers as well as for himself." Adds: "Our compensations are greater and our pains fewer than the inexperienced are aware of all along the line." On Easter Day the Bishop preached through an intelligent interpreter. He says that the congregation was chiefly Ilocano, though the native Igorrotes filled the windows watching all that was done. On Tuesday in Easter week the Bishop visited an outlying town. He says that the ride gave him additional reasons for thinking Bontoc Province unusually beautiful. On the Sunday after Easter he was at Cervantes, where he held service which was attended by a large number of Filipino men. The problem of transportation is an exceedingly serious one. In connection therewith the Bishop asks, who will make them a present of twenty burros with saddles, ropes, etc.? The Rev. Mr. Staunton and wife are to go to Bontoc this month to join forces with Mr. Clapp, who needs immediate help, and the missionaries will visit Baguio in turn.

There were a large number of important letters received from the foreign field. The Bishop of Shanghai is very anxious for the appointment of another physician for St. Luke's Hospital, and still another for the Woman's Hospital. In connection with this the Bishop writes: "I assure you that mission work will never be properly done until we have something in the way of a reserve force, but will continue to be a series of advances and retreats." The separation of St. Mary's Hall and St. Mary's Orphanage has been of great benefit to the former as, in spite of them, patrons looked upon it to some extent as a charity. There is still $1,850 gold due upon the new Orphanage building, and the Board passed a resolution authorizing an appeal for this sum. In his last letter the Bishop says that the "Court of Consuls" have recently turned over from an unexpended balance of charitable funds in their hands, 3,994.24 Mexican dollars for St. Luke's and St. Elizabeth's Hospitals, one-half to each. From local funds the Bishop had recently bought for Ngankin Station, Hankow District, a lot of land which had been long needed in the corner of the Mission Compound.

At the instance of Bishop Graves Miss Gertrude Stewart of Rutland, Vt., was appointed a missionary to the Hankow District subject to a full course of training in one of the Deaconess' Houses; the expenses of the training having been pledged in advance.

From the Bishop of Tokyo it was learned that the District Synod (Japanese) in March unanimously adopted the Apportionment Plan for the support of their own Mission in Formosa. The resolution requires that three and one-third per cent. of the annual offerings of the churches in the District shall be given to the Japanese Missionary Society. In the Bishop's opinion this is the most important and aggressive step that the Japan Church has taken since its organization in 1877. He had recently confirmed eight at Wakamatsu and consecrated a houde which serves as both church and parsonage at Fuchui, about three hours from Tokyo. He forwards to the Board a statement of the needs of the District which asks for but little in the way of extension, prepared at his own request by the Convocation recently held. This statement corresponds very closely with what the Bishop has previously written as to his needs in the course of his correspondence. A number of Church buildings are needed and missionaries and catechists are demanded by the increase of work undertaken heretofore. The Rev. H. St. George Tucker wrote most encouragingly of the work at St. Paul's College. The new school year began April 10th. They had 563 pupils during the year then closed, of whom about ninety were boarders, of whom again a little less than one-half were Christians. There were sixty graduates. They feared that because of the war there would be a falling off in numbers, but they opened with a larger class than ever before and they have to make very inconvenient arrangements to accommodate them; using the library and public hall for classes. Mr. Tucker says the evangelistic work in the school goes on quietly. Besides the work in the dormitories they have three Bible Classes for day pupils and the boys take a wonderful interest in the weekly Bible lectures at noon recess, which are given by the Rev. Dr. Motoda and the Rev. Mr. Tagawa. Gives large credit for the success of the school to the former and to Mr. Kubota, the head teacher.

Bishop Partridge and wife have arrived in this country, and the Bishop will remain until after the General Convention. The Bishop writes that the one thing that is pressing upon him more than anything else is that which he calls his Fresh Air Fund, which he uses to give the wives and children of his Japanese workers a breath of life-giving air during the intense heat of the summer, and especially to care for the little ones in sickness. He suggests thank-offerings for this purpose from those at home whose little ones have recovered from illness, or as memorials of children. The fund was $250 overdrawn when the Bishop wrote.

Bishop Ferguson sent a satisfactory report with regard to St. John's School, Cape Mount, which he says is progressing finely under the Rev. Mr. Matthews and Mr. Ogoo. He confirmed four of the pupils in the Irving Memorial Church during a recent visit. He is expecting to leave in August for the General Convention. At Bishop Ferguson's request a young man, a graduate of the Hoffman Institute, was appointed a school teacher at Tobacconnee Station near

Bassa. The church at Edina, which the Bishop recently consecrated, cost a little over $3,000, and it is believed that this amount was raised without outside help. The Rev. Mr. Smith, the missionary, is now erecting a schoolhouse to cost about $600 and wonders whether he can get any encouragement financially at home or abroad. The Easter offering of his Sunday School for General Missions was $65.00. Miss Agnes P. Mahony soon after her arrival at Cape Mount on March 25th by a false step fell and broke one or two ribs. An English gunboat opportunely appeared in the harbor and its surgeon came ashore and rendered the necessary assistance. Miss Mahony had about recovered at the time of writing. Her new house will be erected on a site containing five acres, which the Bishop regards as only second to the site occupied by the mission. Temporarily Miss Mahony has entered upon her work in a rented unfurnished house.

Upon the general subject of the care for emigrants coming to the several ports of this country in such great numbers, the Rev. G. C. F. Bratenahl, District Secretary, who had been acting in the matter for the Bishop of Washington, Chairman of a committee of the Board, by invitation made a statement. Whereupon it was

"*Resolved*, That the matter of the appointment of an agent on emigrant ships be referred to the Committee and to the General Secretary with power; *provided* first that not more than one such agent be appointed without further reference to this Board, and secondly that the means to defray the expenses of such agent be raised especially for that purpose and outside of the present income of this Board."

It was not supposed that it would do more than make a beginning if the committee were able to carry out the purpose of the resolution.

The Standing Committee on Audit reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

THE LANDMARKS.

By Roland Ringwalt.

As Sir Walter's famous party looked on the ruins of the priory of St. Ruth, Miss Wardour asked why it was that tradition preserved so few memories of the monastic houses. Every castle and tower had its legend, but the monks were buried beneath the ruins of their shrines.

Miss Wardour's question puzzled her father and the Antiquary, but "Lovel thought the question was best resolved by considering what are the events which leave the deepest impression on the minds of the common people. 'These,' he contended, 'were not such as resemble the gradual progress of a fertilizing river, but the headlong and precipitous fury of some portentous flood. The eras by which the vulgar compute time have always reference to some period of fear and tribulation, and they date by a tempest, an earthquake or burst of civil commotion. When such are the facts most alive in the memory of the common people, we cannot wonder,' he concluded, 'that the ferocious warrior is remembered and the peaceful abbots are abandoned to forgetfulness and oblivion.'"

Lovel states the case as it is, and states it in the language of a fine old English gentleman all of the olden time. Our two great national landmarks are the Revolution and the War for the Union. We do not measure time by the succession of presidents of universities or by the order of scientific discoveries. But in many a country neighborhood, both North and South, the broad dividing line is "the war." Prior to the great civil contest hundreds of villages had never known a genuine excitement. Between 1861 and 1865 all was changed. The status of a race was altered. Every family felt a loss, and hundreds of families were represented on both sides. Great commercial houses were overturned, and penniless men suddenly rose to fortune. Leaders of the late fifties lost their influence, and unknown striplings suddenly became local heroes. War, too, had its moral surprises. Youths highly esteemed at home went forth to the strife, and failed to meet the ordeal, some because they were lacking in courage, some because they were petty martinets, some because influence had placed them over hundreds whereas nature had only fitted them to rule over tens. On the other hand, wayward, unpromising boys, who had worried their parents and rebelled against their pedagogues, learned in the terrible school of war what they had never learned at home. Everything was changed, and "before the war" and "after the war" meant a great deal. The phrases sound quaint to those whose war came in 1898, but the old phrases will not die for years to come.

In the first book of Holy Scripture we read that "Noah lived "after the flood three hundred and fifty years." A great sweep of waters is often a local landmark. Parents show their children the point to which the stream rose. Along the coast there are many traditions of some mighty gale that drove the waves far in shore, and people who never wrote a line of verse can tell stories equal to Jean Ingelow's "High Tide on the Coast of Lincolnshire." There are houses that were built "after the flood," there were heart-broken survivors who died "after the flood," there were brains that turned "after the flood." When the storm broke near Yarmouth, when Ham Peggotty lost his life, when Steerforth's body was swept up on the beach, the old fishermen and boat builders had something to talk about for the rest of their days. Actual life is more stirring and more pathetic than the creations of the novelist, and Johnstown and Galveston date from "before the flood" and "after the flood."

Amos received his message "two years before the earthquake," but we have a still more vivid impression of another earthquake. The twenty-fourth chapter of Isaiah with its description of the shaking foundations, the apparent dissolving of all things, the earth reeling like a drunkard, shows how the prophet remembered the dreadful shocks of his own time. How Lisbon affected the mind of young Goethe is one of the best known passages in autobiography. Lovel need not have confined his remark to the majority of the race, for it practically includes everybody. When houses totter and fall, when whole families are crushed beneath their own roofs, when the country for miles around tells of waste and horror, the dreadful memories are stamped on the mind of a Jewish prophet or a Roman general; of a French wit like Voltaire, or a German philosopher like Goethe; of the most ignorant European peasant or of the most superstitious American negro. There is a difference in the thoughts, the conduct, and the expression, but the year of the earthquake is a year to be remembered.

Another landmark is the death of a ruler, a hero, a statesman of national fame, an orator of world-wide reputation. Even if the stroke fall in a time of profound peace the removal of a prominent figure changes many other figures, and alters the perspective. It would not surprise us to find that a lawyer of Webster's time divided all discussions of the Constitution under such heads as "before Webster's death" and "after Webster's death." The celebrated lines in "Marmion" show how the departure of Pitt and Fox affected Sir Walter. One of Isaiah's messages came to him in the year of the death of King Ahaz, and his vision of the Divine glory, the attendant seraphim, and the coal from the altar was revealed to him "in the year that King Uzziah died." The same year which ended the life of a leprous monarch showed to the prophet the throne of a blameless and Divine Ruler. No man who ever lived was more responsive to heavenly impulses than Isaiah, no man ever seemed to have less that is of the earth earthy about him, and yet he was a man of his time. The strange, painful story of the sacrilegious king, the monarch in his prison, the sovereign whose disease separated him from his fellows, was often in the prophet's thoughts, and the ending of such a life was an event from which memory looked forward or backward, "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple."

When the river sweeps over farm and meadow, when disease or assassination removes one in high place, when the volcano pours forth destruction, a new landmark is placed along the road of history. So it is, and so it has been. Twenty years hence there will be Ohio farmers who never forget their old neighbor and who recall sundry events as happening "just after McKinley was shot." In the Book so old and yet so new we meet with "after the flood," "before the earthquake," and "in the year that King Uzziah died."

A story is at present in circulation to the effect that in a country church one Sunday the preacher after service walked through the kirkyard with one of the neighboring farmers, and took occasion to remark to him, "Wasn't it dreadful to hear the Laird of Todholes snoring so loud through the sermon?" "Perfectly fearful," was the answer, "he wakened us a'." Two or three generations ago a similar incident was said to have occurred at Govan, under the ministration of a well-known Mr. Thom, who, in the midst of his sermon, stopped and called out, "Bailie Brown, ye mauna snore sae loud, for ye'll wauken the Provost." Now and then a reproof from the pulpit has drawn down on the minister a sarcastic reply from the unfortunate sleeper, as in the case of the somnolent farmer who was awakened by the minister calling on him to rouse himself by taking a pinch of snuff, and who blurted out, "Put the snuff in the sermon sir"—an advice which found not a little sympathy in the congregation.—*Church of Ireland Gazette.*

All love assimilates the soul to what it loves.—*Browning.*

RADIUM.

BY THE REV. FRANK H. BIGELOW, L.H.D.

DURING the past ten years physicists have discovered a series of so-called rays of light, which have been of especial value in unfolding the nature of matter and its relation to electricity and magnetism, though it is probable that the ultimate facts are still far from our understanding. The ordinary waves of light which affect the optic nerve and produce vision, occupy a narrow section of the spectrum of light proceeding from the sun. On one side are the longer waves in the infra red, which gradually fade away in a long curve; on the other side are the ultra violet short waves which are crowded into a narrow space. These invisible rays are detected by photography, and by the action of heat on a fine wire carrying a steady current of electricity. There are probably in the solar radiation long electro-magnetic waves, like those detected by Hertz in his experiments, which proved that light is a phenomenon of this class. There is, moreover, an entirely different kind of rays from those mentioned, which are waves as stated, and these depend upon minute particles of matter carrying charges of electricity which, like very fine shot, as it were, are continuously discharged from a gun and are called the ions. They occur in a vacuum tube across which an electric current is passing, and they are found abundantly in the neighborhood of the sun in the beautiful solar corona, and probably in the tails of comets. These cathode rays can be deflected by means of a magnet, or by a charge of static electricity brought near the tube, in such wise as to prove that they contain negative charges of electricity. If these rays are made to pass through an aluminum window inserted in the wall of the glass tube, the emerging rays have lost the power of being deflected by a magnet. Neither can they be refracted, nor polarized, and so they are distinctly different from common light. These are the famous Roentgen or X-rays, whose wonderful penetrating powers and photographic effects have become well known. These two types of rays require a discharging current of electricity for their generation, and their study has been intensely interesting to physicists.

The story of the discovery of uranium rays, thorium rays, radium rays, and radio-activity in general, is pretty well known. There are two phenomena that have long waited for an explanation—fluorescence and phosphorescence. These are like each other except in one important particular, namely, that while phosphorescent bodies glow for a long while after the source that excited them is withdrawn, the fluorescent bodies glow only temporarily, and depend upon the constant action of the excitant material. In order to explain these light effects, Becquerl, after research, discovered that uranium compounds have a power of sending out continuously a special kind of radiation, and apparently in an exhaustless way. Thorium compounds give the same rays, but radium compounds have this power of radio-activity so much more vigorously developed than the others, that this substance is receiving the primary attention in the research. It is now known that radium sends out at least three kinds of rays simultaneously, and a gaseous emanation along with them. There are α-rays, where the particles are charged with positive electricity, which are bent one way by a magnet; there are β-rays charged with negative electricity, which are bent in the opposite direction by a magnet; and there are γ-rays which a magnet cannot bend in any direction. A discharging piece of radium sends a three-branched fountain of light, the X-rays or Roentgen rays in the centre straight out, the β-rays or cathode rays curving to the right like a spray, and the α-rays or anode rays curving to the left in a similar branch. The X-rays penetrate and do photographing work, the β-rays penetrate less than the X-rays, and the α-rays least of all, though by far the most numerous, but they produce fluorescent and phosphorescent effects.

Besides these rays a special gas is emitted from the radium, which has developed astounding properties. If a mass of radium is heated in a sealed tube, connected with an exhausted tube by a stop-cock closed during the heating, on opening the stop-cock a delicate gas flows into the other tube. This can be sealed off and examined. It is found that its spectrum is the same as that of helium, the gas formed in profusion in the atmosphere of the sun along with hydrogen and calcium. It therefore looks as if one chemical element had thus undergone the very transmutation of which alchemists had dreamed, but could not produce. This helium product is identified by some physicists with the α-rays, but the subject is still quite obscure. The self-luminous gas contracts very quickly, and leaves a helium-purple dicoloration in the glass of its tube. It is proper to add that this point is still under discussion.

The discovery of the element radium, buried in minute quantities in certain earths, is a monument of technical skill in chemistry to Madame Curie. In its richest deposits it occurs only to the one-millionth of one per cent., and this is less than the relative amount of gold which exists in sea water. The reduction of a ton of pitchblende yielded about one-fourth of a teaspoonful of the new material. Were it not for the powerful characteristics of the substance, it would probably have passed undetected for an indefinite time. Its emissive powers may be illustrated in this way: If a lump of coal is burned in oxygen, enough energy is produced to lift itself against the force of gravity, like throwing a stone upward, through two thousand miles, or from New York to Panama; if a mass of hydrogen gas is consumed in oxygen the energy generated will lift the hydrogen for 8,000 miles above New York, equal to the distance to Manila; the energy set free by a piece of radium will carry it four times the distance from the earth to the sun, or to the orbit of Neptune, say 350,000,000 miles. There is nothing like that otherwise known to exist. This powerful radiation is given off by radium continuously to the walls of the vessel containing it, and to all neighboring bodies. Since the heat of a body is proportional to the energy of bombardment going on among its molecules, we conclude that radium is the hottest natural body in the world, because it is always about 1.5 degrees higher than its surroundings. If it is embedded in ice, it is still 1.5 degrees above the freezing point; if it inclosed in liquid air, at the low temperature of -182°, it still remains 1.5 degrees warmer. Through a range of 300°C, to which it has been subjected, it continues to be warmer than its environment. It never comes into exact equilibrium like all other substances, but is constantly giving out energy, without receiving the same amount from some other source. The human body maintains a certain temperature because food is consumed and turned into heat; an engine is warmed from the coal it burns; a chemical compound is heated by the exchange of energy in the thermo-chemical processes it undergoes. The give and take energy from one body to another is generally believed to balance up, and in the most complex system not in communication with the outer world, there is perfect conservation of energy. It may pass from one body to another and change its form, but it cannot be destroyed. That is what we all thought till radium came upon the field, with its miracle of continuous expenditure of energy without receiving any equivalent. The source of this power seems to be entirely unlimited, and most resembles a divine self-activity, such as philosophers and theologians have ascribed to spirit and deity. In radium we have a dynamo which throws off currents of high-power electricity without any engine and heavy machinery to turn it. A silent, motionless dynamo is indeed the desideratum of mechanical engineers. Our steamships could cross the ocean by using the energy of a stick of radium, our great cities could be lighted forever, so far as human lives are concerned, with a pound of radium. If the sun were composed of radium the source of its immense store of heat would become apparent. A magnet exercises its attractive force indefinitely without loss of power; the sun attracts the earth, and the earth the moon continually with no loss of strength. We are accustomed to the mystery of these enduring static forces, or we think we are, till we stop to consider the impenetrable secret of bodies acting across millions of miles of space. The mystery of a continuous dynamic expenditure of force strikes us as a novelty, because it is a new wonder, but we shall soon become accustomed to that, so prone is the human mind to become hail-fellow with every-day acquaintances, and forgetful of the countless miracles enshrouded in every man's constitution.

One naturally inquires whether this remarkable substance will become available in commercial quantities. At present it is found only in traces, but it is detected in nearly every substance in the earth and in the atmosphere surrounding it. Common air seems charged with it, though feebly, but the confined air in cellars and caves of the earth much more strongly. At first, it was thought that radio-activity is a property of air, but this is a mistake, as the atmosphere holds the delicate radiant particles given to it from common matter as it were in solution. The earth seems to be filled with radio-active substances, and this characteristic is shared by all materials coming

from the ground. An iron box, which contains air, continuously gives off these radiations to the air inside of it, and so seems to make it active. The earth is constantly charged with negative electricity, and the air above it is charged with positive electricity. The earth is losing its negative charge steadily, though slowly, and it has been a great puzzle to physicists to account for the fact that it yet retains a negative charge. There are more than thirty distinct theories of atmospheric electricity, and the latest is that radium, hidden in the earth, is gradually oozing to the surface and charging it. Then the aurora has been a troublesome problem. It now seems that the emanations of radium change into other gases, which fill the upper layers of the earth's atmosphere. These are acted upon by the ionized rays from the sun, are set glowing like fluorescent bodies, and shine as the beautiful aurora borealis. These radium rays escape into space by a species of celestial bombardment, and so there is a gradual diminution of the amount of it in the terrestrial storehouse. The sun seems to be highly charged with helium, the product of radium, and this too is bombarding the spaces around it, as is manifest in the magnificent solar corona, seen only in total eclipses of the sun. So too the stars all must have halos of light, probably radio-active in nature. The earth is a great magnet, and there are many weighty reasons to regard the sun as a much larger magnet. Electricity and magnetism play a very large part in the economy of all celestial bodies. The human body is practically an electric battery with a complex engine attached.

In its curative aspects, radium has a marked effect upon physical energy, as shown in nervous force and in mental capacities. The interaction of the electrical agents, especially in its self-active state, seems to play a most important role in the well being of body, mind, and spirit.

It is necessary that scientists should speculate regarding the origin of the immense energy that radium exhibits. Here is a substance that is able to send out from itself this remarkable radiation for a million years, and, according to calculations, without diminishing sensibly in weight during all this time. How can it do that, since the law of conservation says that the give and take must be always equal and equivalent? There are two general theories under discussion, (1) That the atoms of radium are slowly disintegrating into simpler forms, and that the exhibit of energy is due to the transformation of the existing chemical forces within it into radiation; (2) That the radium absorbs energy from the outside, that is, from the ether and from the sun's radiation ultimately, and simply transmutes it into another form, like a step-up or a step-down electrical current transformer. Lodge, Crooks, Rutherford, and others hold the first view; Madame Curie and others hold the second theory. Both are agreed that radium and the radio-active elements are revealing to us facts absolutely undreamt of up to this time, indicating that *"behind the world of phenomena as we know it, there is an entirely unknown region, the very first coast lines of which we are only just beginning to perceive."* The molecule of radium has a very high atomic weight, about 300 atoms; each of these atoms has probably 1,000 subordinate parts; each of these is charged with electricity; in a cubic centimeter there are something like 20,000,000,000 (20 trillions) of molecules, so that in a thimblefull of radium there may be 6,000,000,000,000,000 (6 million trillions) of charges of electricity. These are all circulating among each other by fixed laws, entirely akin in nature to the law of gravitation that holds the planets to the sun. Such hopelessly large numbers are beyond the reach of human imagination, and yet this illustrates the state of the human mind in its attempt to approach the hidden things of God. Chemistry and Physics are trying to classify phenomena into laws, but they are very crude general statements, symbols of knowledge, and not by any means real knowing. We do not know, it is safe to say, what the truth is concerning the nature of the force that stands behind the law itself. What is the force of gravitation, in itself, of electric attraction, or chemical affinity? We have no hint as to their true nature. Indeed a profound revolution is taking place in the scientific attempt to explain the ordinary laws of matter. All our theories of nature have been built upon the inertia of inert matter, that is to say, the mass of a body was to be measured by its inertia when in motion with a given speed. But in applying this to the cathode rays, where electricity and matter are carried along together, the mass is found to change with the change of the velocity, so that the mass is no longer constant. If a part of the mass is due to the inertia of the electricity, which no one regards as matter, then it follows that mass itself in its ultimate nature is only a manifestation of the inertia of electricity, and if all matter is to be reduced ultimately to electric charges, then it follows also that matter, as mass, is only electricity in motion, and the entire visible universe becomes nothing else than an integral of electrical forces. Acoustics, heat, and such things, may possibly be explained by the laws of mechanics; electricity, magnetism, light, cannot be satisfactorily explained by them. We have been trying for a couple of generations to explain electricity as a mechanical process, and apparently, it has failed. An attempt will now be made to explain mechanics as an electrical process. The laws of electricity will be taken as primary and the law of inertia of matter as dependent. This may lead future generations of men to views that we do not dream of at all. If electricity, magnetism, light, are the true beginnings, if the human mind is an instrument of pure force, and the body enshrouding it is also pure force, then the transition of thought from the dualism which cuts asunder mind and matter, as entities having no point of contact, is complete. The schism between soul and body, between mind and matter, has never been restored, because the Manichean doctrine that matter is evil as compared with spirit persists in subtle forms in nearly every skeptical philosophy. Descartes renewed it in later days, and modern thinking has split into two branches on the same rock. Materialism is the extreme on one side, and Idealism on the other, each an attempt at unity by entirely absorbing the other.

But we want a reconciliation on a reasonable basis, and not a devouring of one by the other. The recent developments of science regarding the nature of matter almost spiritualize it, and the studies of mental phenomena well nigh materialize the mind, so that there may be ultimate union on a dynamic basis.

The second theory of the source of the energy of radium is suggestive, if not prophetic of the solution of the spiritual relations of God and man in grace, prayer, providence, and immortality. If the atoms are transformers of the energy coming to them from without, if the cosmos thrills with invisible vibrations and radiations, conveying power from other sources, if the electric force at least symbolizes the nature of spiritual essences, then inter-communication, mutual dependence is the rule of the universe. If these last revelations of science bid us to consider realities more subtle, and yet more substantial, than the ordinary man imagines as to the divine nature, and if they inevitably declare that beneath this material world there are successive types of energy ending only in God's being, then the inter-communion of God with man is not only natural but it is essential. The acts we call faith, prayer, love, have deeper meanings than we imagine, just as this rough world has a finer essence than was guessed at a half century ago. The time is not far distant when the agnostic skepticism of Huxley and Spencer will be seen to rest on crudities of thought, as grotesque to our descendants as the totemism of Indians is to us. They are each untrue, and only mark a man's struggles to understand God before the time of his own revelation. Science is a process of revelation, because its goal is absolute truth, and it is a divine unfolding. At present the prospect is that a man may well lose himself in worship at the shrine of the marvels of nature, and be confident that it is only a little longer vision that leads to adoration of the Creator Himself.

We cannot be useless while we are doing and suffering God's will, whatever it may be found to be. And we can always do that. If we are bringing forth the fruits of the Spirit, we are not useless. And we can always do that. If we are increasing in the knowledge of God's will in all wisdom and spiritual understanding, we are not useless. And we can always do that. While we pray we cannot be useless. And we can always do that. God will always find us a work to do, a niche to fill, a place to serve—nay, even a soul to save, when it is His will, and not ours, that we desire to do; and if it should please Him that we should sit still for the rest of our lives, doing nothing else but waiting on Him, and waiting for Him, why should we complain? *Here is the patience of the saints.—Bishop A. W. Thorold.*

The Rev. Canon Willink, vicar of St. Helen's (Lancs.) and teacher of a Bible class which is said to be the biggest in the world, at a recent meeting made an interesting and noteworthy statement. He said that if by some phenomenal accident every Bible in the world were destroyed, God's Word would be re-written in a very short time, as every sentence was to be found in the minds of Christian people.—*Selected.*

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—"*The Church of the Apostolic Days.*
Part II.

By the Rev. ELMER E. LOFSTROM.

ST. PAUL AT MILETUS ON HIS WAY TO JERUSALEM.

FOR THE FIFTH SUNDAY AFTER TRINITY.

Catechism: Review. Text: Ps. xvi. 8. Scripture: Acts xx. 17-38.

AT THE close of his three months' stay at Corinth, St. Paul set out for Jerusalem. The collection for the poor disciples there had been successfully completed, and along with him on the journey were the men appointed by the various churches to accompany their gifts (xx. 4). After the Easter at Phillippi and the second Sunday after, at Troas, about which we studied three weeks ago, he continued his journey toward Jerusalem. Our order of study has not been chronological of late and a glance in review to straighten out the order of events may be profitable.

St. Paul himself left Troas on foot, covering the twenty miles to Assos while the ship made the long circuit of Cape Lectum. From Assos he proceeded without incident to Miletus, which was about 28 miles from Ephesus. Because it would have delayed him longer and he could not allow the time if he were to be at Jerusalem on Whitsunday as he had planned, St. Paul had to give up the idea of going to Ephesus. But there was time for the elders to come to Miletus and have a short visit with him. It is St. Luke's account of that visit and his report of St. Paul's words to them that gives us the lesson for to-day.

We have, first of all, *St. Paul hastening toward Jerusalem.* We are distinctly told that it was his desire, *if it were possible,* to be at Jerusalem for the feast of Pentecost. He says also that he was going "bound in the spirit to Jerusalem." From this it is evident that he attached great importance to this visit to Jerusalem and that he felt it to be his supreme duty at this time. We see the reason when we remember the great purpose which St. Paul hoped would be accomplished by the generous gifts of the Gentile to the Jewish Christians. He hoped that it would be a substantial argument to convince the Jewish disciples that all were one in the Church of Christ Jesus. We hardly realize the great danger of division that existed at this time between these two parts of the Church. The tongue of slander had given such a false report of St. Paul's work that the Jews all had come to believe that he was teaching the Jews to forsake the law of Moses (Acts xxi. 21). St. Paul now felt that he must at once give the lie to that false impression before greater harm should come from it. At Pentecost, Jews from everywhere would be at Jerusalem, and so he realized the importance of being there at that time to make his vindication.

From his address to the Elders of Ephesus we may learn something of *the ministry of the Apostolic Church.* This is an excellent passage for bringing out the distinction between the two higher offices of that ministry and also the confusion of names which arose when the term "Episcopus" or "Bishop" was given to the successors of the apostles as their title instead of being still used, as it had been, to describe the work of a presbyter. We have the latter use well illustrated here (verse 28). The word there translated overseers is "bishops" in the R. V., and elsewhere is so translated in the A. V. So it is argued that presbyter and bishop are used to designate the same office, which is true enough. But then it is further argued that therefore there was no office higher than that of presbyter, which is manifestly not true. Here we have St. Paul and the elders or "bishops," met together. Is there any possibility of confusing the offices so as to say that St. Paul had no higher office than the presbyters for whom he sent and to whom he gave his charge? To these same elders, at Ephesus, Timothy was later sent in the higher office, as was Titus to Crete. To the careful student of the New Testament there is abundant evidence of the distinction in offices, and all the confusion has arisen because later on the term "bishop," which had formerly been sometimes applied to the elders or presbyters as a title descriptive of part of their work, came to be applied exclusively to the higher office which, in New Testament times, was more commonly designated as that of an "apostle." It is easy to illustrate the difference between names and offices from our careless use of such titles as Colonel, Captain, Professor, Judge, Esquire, and the like. A man addressed as "Judge" may be a petty justice or a Judge of the Supreme Court. Their titles as ordinarily given are the same but there is a vast difference in the offices, and we are in no danger of confusing them nor is the justice likely to claim the office of Judge because he is accorded the same title.

There are no less than three references in St. Paul's address to *his work as a minister.* He says that he had testified to Jews and Greeks alike "repentance toward God and faith toward our Lord Jesus Christ" (v. 21). He further declares that the ministry which he received of the Lord Jesus was "to testify the gospel of the grace of God" (v. 24), which he had done by "preaching the Kingdom of God" (v. 25). These three are but different aspects of the same work. The Kingdom or Church of God was the objective, concrete, manifestation in the world of the new family in Christ Jesus. The fact of its establishment showed the wonderful grace of God which was "Good News" to the world. And the first practical thing required of those to whom the Kingdom was preached was Repentance and Faith, the hinges upon which hangs the door of entrance therein (Baptism). These references of St. Paul to his work show that he regarded himself as more than anything else a missionary bishop. It was his peculiar work and glory to preach the Gospel to those who had not heard it (Rom. xv. 20-22). There were bishops or apostles who seem to have stayed in one place, as did St. James at Jerusalem; but St. Paul's work was that of the pioneer. At the same time wherever he went he made provision for the systematic carrying on of the permanent work. So here we have *his charge to the Ephesian priests,* that they take heed that they truly "shepherd the Church of God" (v. 28). In that charge he points out very clearly that they are ambassadors of a Divine Institution. It is the Holy Ghost who has made them overseers—the Holy Ghost working through and by means of St. Paul. The ministers in Christ's Church have that support and at the same time that awful responsibility—the knowledge that they are chosen and appointed of God Himself to do His work. He will work with them and often makes use of feeble means to accomplish great results. But if they fail to do their part, they are delaying God's own plans and work and must answer for their neglect. Surely they are deserving of the constant prayers of the faithful people with whom and for whom they work. Let each teacher urge this duty upon the members of her class; to pray for the work and God's own appointed worker in the field where they are. If this were earnestly persisted in, a rich blessing would surely come upon the parish or mission.

When St. Paul says that he knows that they should see his face no more, and speaks of the other convictions he has in regard to their future, he does not mean to imply that he has had any revelation in regard to the matter. It is simply his strong conviction at the time, and we trust that he and they were happily disappointed (cf. I. Tim. i. 3, iii. 14; II. Tim. iv. 20). His conviction concerning false teachers was, unhappily, fulfilled, as we know from his warning Timothy against Phygelus and Hermogenes, who had turned all Asia away from St. Paul; and against Hymenaeus, Philetus, and Alexander, who were teaching false doctrines (I. Tim. i. 20, II. Tim. i. 15, and II. Tim. ii. 17, 18).

The saying of the Lord Jesus referred to (v. 35) is almost the only one of His sayings which comes to us from trustworthy tradition and not given in the Gospels.

Says Bishop Westcott: "The Gospels are the full measure of what was known in the Apostolic age, and (may we not add?) of what was designed by Providence for the instruction of future ages."

THE IDEA in these two verses (St. James i. 23, 25) is the carelessness of the operation, and so the inutility of it. The hearer who is not a doer is like a man who takes a careless passing glance at a polished mirror of brass or silver which he carries about him. He is in a hurry, he takes out his mirror, looks for a moment, to see if his appearance is all right. The next moment, forgets all about it. Such is the mere hearer. He looks at the Word which, intelligently and devoutly used, would reveal his own self to him, looks at it only for a moment, and forgets all about himself; but if, instead of this hasty glance, he would steadily contemplate himself in the mirror of God's Word, with the view of amending whatever is amiss in the sight of his Heavenly Father, then he would be blessed in the doing.—*M. F. Sadler.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CHURCH PRIVILEGES AT SUMMER RESORTS.

To the Editor of The Living Church:

FOR the benefit of our people considering where to go for rest and summer recreation, without, as it were, practically leaving what religion they have behind them (as I fear many do), allow me space to mention two chapels, which I have seen, that maintain not only a daily Eucharist, but have the reserved sacrament, viz.: St. James', Hackettstown, Warren County, Diocese of Newark, N. J., on the D., L. & W. R. R., about 60 miles from New York City; and the (summer) Chapel of the Holy Name, Cragsmoor, five miles staging from Ellenville, on the N. Y., O. & W. Ry., Ulster County, Diocese and State of New York, about 101 miles from New York City. The former is in charge of the Rev. Wm. Malyou Mitcham, and the latter is (or at least has been) in charge of the rector (a small portion of the summer) or the curate (most of the summer) of the Church of the Annunciation, Philadelphia, Rev. Messrs. Daniel Ingalls Odell and Wm. Howard Davis, respectively, 2112 N. 12th Street.

As page 66 of the May 14th number of The Living Church announces that the rector of the Church of the Holy Cross, the Rev. Charles Mercer Hall, has been instrumental in starting the "mission" of St. Athanasius, at New Paltz, Ulster County, Diocese and State of New York, on the Wallkill Valley branch or division of the West Shore R. R., 15 miles nearer New York City than Kingston, which latter is about 89 miles from New York City, and as New Paltz is the nearest town to the popular resort of Lake Mohonk, probably in a few years this may bloom into a daily Eucharist parish.

Now, Mr. Editor, I hope that others knowing of heretofore unmentioned churches or chapels with such like Church privileges (for I deem the daily Eucharist and Reservation a very great privilege) will mention them. Though I am told that there are instances of these privileges in Wisconsin, I am unaware of any others in such comparatively isolated resorts as Cragsmoor elsewhere in the eastern part of the United States.

Would that easily accessible information could be had on such matters. The publications of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ say that the daily Eucharist is "offered on over 140 Altars in the United States," which, of course, is exceedingly indefinite.

Wm. Stanton Macomb.

256 S. 38th St., W. Philadelphia, Pa., June 12, 1904.

PROPOSED REVISION OF THE CANONS.

To the Editor of The Living Church:

BEFORE the last General Convention a list was published and found helpful of the more important changes in our existing canons proposed in the Report of the Joint Commission on the Revision of the Canons. The Report as a whole was not dealt with at San Francisco, but several of its important recommendations, in some cases with modification, were adopted as amendments to the canons and are embodied in our present Digest.

It is the object of the present paper to show, in the same way as three years ago, the chief alterations which are now proposed by the same Commission in their revised Report to be laid before the Convention at Boston in October, and now published for the consideration of Bishops and Deputies and of the Church at large.

As was said three years ago, the paper "may serve as a key to the formidable-looking report of ninety pages, showing the general character of the amendments proposed and their salient points. Not every point, of course, is mentioned, but I have consciously omitted none that seemed important for this purpose. Matters of phraseology and arrangement must necessarily be left with a commission of persons selected for the work."

The proposed re-arrangement of the canons, I may say, would be a distinct gain in the way of simplicity and clearness.

I have placed after each proposed amendment the number of the new (proposed) canon. The full tables of references in the Report will show the corresponding numbers of the Canons in the existing Digest.

1. The phraseology of the testimonials for Candidates for Holy Orders is somewhat changed; but they are still, when possible, to be signed by the vestry. [In 1901 it was proposed that for the testimonial from the vestry, one from so many communicants of the Diocese should be substituted.] (2, 5, 7.)

2. The special provision for "limited" or "unlearned" deacons is done away; but persons can still be admitted to deacon's orders only on passing the first of the three canonical examinations required for priest's orders. (4.)

The subjects of these examinations are re-arranged. (4, 6.)

3. A professor in a theological seminary is not allowed to examine for ordination a student of that institution. (4, 6.)

4. The following clause is introduced by way of clearing what has hitherto been a matter of quotation: "In all particulars the service at the consecration of a Bishop shall be under the direction of the Bishop presiding at such consecration." (9.)

5. Permission to elect a Bishop Coadjutor on account of extent of territory is withdrawn, being allowed only on the ground of the Diocesan's age or infirmity making him unable "fully to discharge" the duties of his office. (9.)

6. The following provision is introduced: "In the case of a Bishop Coadjutor, the grounds for his election as stated in the record of the Convention shall be communicated, with the other required testimonials, to the General Convention, or to the Standing Committee and Bishops." (9.)

7. The House of Bishops is authorized at any time to constitute missionary districts either within or beyond the United States. (10.)

8. The House of Bishops' choice of a Missionary Bishop may be confirmed by a majority of the Standing Committees, if General Convention is not in session. (10.)

9. Further safeguards are laid down with reference to the consecration of a Bishop for a foreign land under Art. III. of the Constitution (*e.g.*, Mexico). (11.)

10. A Bishop's residence in his Diocese is more strictly enforced, consent being required for more than three months' absence. A Bishop leaving his Diocese for six months *must* constitute the Standing Committee (or the Coadjutor) the ecclesiastical authority for the time. (12.)

11. Provision is made against the clashing or overlapping of jurisdiction in foreign missionary fields, in the case of Bishops in communion one with another. (13.)

12. In filling vacant cures the Bishop is to be consulted with reference to the election of a rector. (14.)

13. The "Communion alms" (which the rector may claim) are limited to one Sunday in a month. (16.)

14. The provisions against the intrusion of a clergyman into others' cures are made more clear; also the provisions for letters dimissory. (15, 48.)

15. In admitting ministers not ordained by Bishops not in communion with this Church, the Bishop is to have the consent of the Standing Committee. (18.)

16. It is made plain that "preaching" is understood to be covered by "officiating," for which due authorization is required. (19.)

17. A lay reader's license can only be given to a male communicant. Lay readers are forbidden to read any part of the service when a clergyman is present, save in cases of emergency. They may be licensed to preach, after examination, and for urgent need.

18. The time limit within which a presentment for trial must be made, before restricted to Bishops, is extended to all clergymen. (23.)

19. The provisions for the trial of a Bishop are much more complete, while occupying considerably less space, than the provisions in the existing Digest.

(*a*) Presentment for false doctrine is to be made by three Bishops instead of by one.

Presentment on other charges requires ten male communicants, two of them presbyters, and at least six belonging to the Diocese or District of the accused. This is instead of five male communicants of the Diocese, two of them presbyters, or seven of the Church, two of them presbyters, and three of them belonging to the Diocese. (25.)

(*b*) The Board of Inquiry is to consist of five presbyters and five laymen (eight forming a quorum), selected by the Presiding Bishop with certain assistance, instead of eight presbyters and eight laymen chosen by lot within certain limits.

The proceedings of the Board of Inquiry are to be private; but the testimony is to be stenographically reported and preserved. Provision is made for filling any vacancy in the Board; for dealing with the alleged discovery of fresh evidence; and for the selection of a new Board in case of disagreement. (25.)

(*c*) The Court is to be a permanent one composed of nine Bishops chosen by the House of Bishops, three going out of office every three years, six constituting a quorum. This is instead of

seven chosen *ad hoc* by an exceedingly complicated process, a majority making a quorum. Lay assessors, before optional, are now required. (24.)

The necessary charges and expenses of the Church Advocate and of the proceedings before the Board of Inquiry and at a trial, are to be met from the General Convention fund.

(*d*) An appeal to the House of Bishops is allowed to the condemned in all cases; and in a case of doctrine is allowed also to the accusers. In doctrinal cases a majority of all the Bishops is required for conviction. (27.)

A Bishop adjudged guilty of misconduct is not to be allowed to officiate until the judgment is reversed. (26.)

20. In any case of remission of sentence of deposition, notice is to be given to the ecclesiastical authority of every Diocese and Missionary District. (34.)

21. Marriage is not to be solemnized without two witnesses.

22. No marriage of a divorced person is to be solemnized, the other partner still living, save in the case of a marriage annulled by decree of a competent civil court for a cause existing before marriage. (36.)

23. The provision for a Bishop's dealing with the appeal of a person repelled from the Holy Communion under the rubrics, is extended to the similar case of "a person to whom the Sacraments of the Church have been refused." (37.)

24. The restriction as to consecration is omitted in the prohibition of removing or alienating a church or chapel without the consent of the Bishop and Standing Committee. (42.)

25. Provision is made in the case of the disability of a Bishop, for authorizing the Standing Committee (or Coadjutor) to act as the ecclesiastical authority. (46.)

26. No new Diocese is to be formed comprising portions of different states. (47.)

27. The canon on the use of the Prayer Book (i. 24) is omitted, the matter being considered sufficiently provided for by the rubrics.

28. The provision for a Standing Committee of Foreign Churches (III. 5, iii. [7]) is withdrawn.

29. The express prohibition of Suffragan Bishops (I. 19, v.) is omitted in canon 9.

30. The following new provision is inserted (Canon 12, viii.), "In the event of the disability of the Presiding Bishop, the Bishop who, according to the rules of the House of Bishops, becomes its Presiding Officer, shall be substituted for the Presiding Bishop for all the purposes of these Canons."

The matter of Provincial organization under Article VIII. of the Constitution, and of Courts of Appeal (for the trial of priests and deacons), and the constitution of the Board of Missions having been entrusted by the General Convention to special committees, these three matters are not dealt with in the Report of the Joint Commission on the Revision of the Canons.

June 11, 1904. ARTHUR C. A. HALL,
Bishop of Vermont.

AMERICA, OR UNITED STATES?

To the Editor of The Living Church:

I INCLOSE an editorial clipping from the Philadelphia *Record* of the 16th inst., telling of how Secretary Hay is attempting to correct the name of our country, and as it seems parallel with the desire to correct the name of our beloved Church, I want to call attention to it. The arguments used therein are quite applicable to the position of our Church, and it seems to me the best way to correct our name is to do as Mr. Hay is doing, that is, let everyone who believes in the correction movement always call and speak of our Church as the "American Church." We have a good example in the "American Church Missionary Society," some of whose members are now opposing any change in the name of the Church, but the title of their Society gives us a good pattern to follow.

Yours faithfully,

Wilmington, Del. WM. J. FISHER.

The following is the article referred to in Mr. Fisher's letter:

Secretary Hay, as have many of us before, is struggling with the awkward fact that this country has no name. "The United States of America" is a descriptive phrase, telling the story of the nation in brief; but it isn't a proper noun which can be declined and fitted to verbs in the third person singular. It isn't a patronymic, such as every other country in the world has appropriated to itself—e.g., Spain, France, Russia, Germany, or Portugal. We have acquired the habit of calling our country the United States, but the trouble with that double-barreled cognomen is its vagueness. There used to be a dozen more or less united States in America—as the United States of Central America, of Columbia, of Ecuador, and of Mexico—and, though most of these have exchanged their plural titles for simple names, the United States of Brazil and the United States of Venezuela still exist to dispute our exclusive right to the appellative.

Bearing this in mind, nobody will dispute the propriety of Secretary Hay's order to remove the inscriptions "United States" Embassy, Legation, Consulate, etc., from the places in foreign lands where Uncle Sam hangs out his shingle, and to substitute in place thereof the words "American" Embassy, Legation, or Consulate, as the case may require. The Secretary, it is said, likes the dignity and simplicity of the term "American." For that matter we all like the name well enough. It is ours, anyhow. All the world calls us Americans, and we use the name ourselves when we get more than ordinarily patriotic. There are other Americans, to be sure, but they have tacitly surrendered their proprietorship in that name by adopting others. Nobody refers to a Mexican, a Canadian, or Brazilian as an American. As a proper name for our country America does service in all languages except the language of the United States. When a foreigner speaks of emigrating to America he doesn't mean Mexico, nor Canada, nor Patagonia, but the United States.

CHINESE BREAD.

BY JULIA HARRIES BULL.

AMONG the many curious sights in China, none presents a stranger aspect to our American eyes than the bread peddlers and their method of disposing of their wares. They carry their stock in trade about with them, either in oval boxes strapped to their backs, or in two boxes depending from a yoke across the shoulders, or on trays held by a strap hung from the neck, and carried in front of them, after the manner in which the pieman of Simple Simon fame is invariably pictured by all orthodox illustrators of Mother Goose.

In the city of Tien-Tsin, these street venders offer three different kinds of bread for sale. Two of these are twisted in oval shape, and the third is a thin, crisp cake sprinkled with seeds of Sesame, that magic word which at once recalls to our minds the wonderful tale of Ali Baba and the Forty Thieves. How little we ever dreamed, when we listened, spell-bound, in our childhood days to the thrilling account of Ali Baba's adventures, that we should ever behold, far less taste, the fateful Sesame, the name of which proved so illusive to our hero, at the crucial moment when he was confronted by the rock of difficulty. But the peddler's bread is not more curious than his method of selling it, for it is frequently disposed of by raffle, for which purpose he carries three dice, held in a little dish.

In Pekin, the capital of the Celestial Empire, the bread peddlers generally come from the provinces, mostly from Shan-Tung. They are called po-po sellers. Their street cry: "Yao-chin-mantoa" (Can I sell you a pound of bread?) is often heard until late in the evening. Their bread is made of wheat flour and baked in hot vapors, distinguished from another kind which is baked in hot pans. They also sell several varieties of po-po, or baked goods, a special favorite with the Chinese being an oval oil cake, made of the very best flour, and usually eaten with pork, sausage, or liver.

The Mohammedans in China have a reputation for good bread, and evidently wish to be known as pure food advocates, for in order to enable customers to distinguish their wares from those of other venders, they ornament their carts or boxes with the Moslem emblem. This consists of a vase, containing a branch of the olive tree, on the top of which is perched the Mohammedan cap. On either side of this design is inscribed the motto, "Pure and true. Islam." These Mohammedan peddlers also sell a kind of patty filled with a mixture of meat, vegetables, oil, and sago. Another of their products, which is called "La Shouping, ya chakuei," is a large roasted cake or dumpling baked in oil. Many of these Chinese confections are much more appetizing than one would imagine from the description, but like many foreign dishes, the taste for them must be acquired by cultivation, before they can be thoroughly appreciated.

The average Chinaman eats very little bread prepared according to our American formulas, consequently the bakery and confectionery shops are few and far between. Like all other stores in China, they are open in front, with no partition to protect them from the heat or cold, or the dust of the streets. Wooden shutters are used to close them up at night. One finds practically the same wares at the bakers, as the bread peddlers offer for sale. Among them is one special kind of cake having the figure of a hare imprinted on it, which is eaten by the Chinese in honor of the birthday of the moon. As soon as the festivities celebrating this anniversary are over, the cakes are withdrawn from sale and are not again displayed, until the next moon birthday, which corresponds in season to our Easter.

Literary

Rossetti. By Arthur C. Benson. New York: The Macmillan Co., 1904.

It is rarely that we have read a biography so compact and yet so complete as the one before us. It forms one of the series of "English Men of Letters," edited by John Morley, and, therefore, has not so much the painting of the great Anglo-Italian as its theme, as his life and poems and character. And how much there is to say! Not that Rossetti's life was full of incidents, not that his poems were founded upon many and divergent lines, not that his character was complex and difficult of reading, but because he was the inspiration of the one original movement in the art and literature of England within the nineteenth century.

Mr. Benson's book is admirably adapted to give to the inquiring reader just the information that he should have. It is well balanced in the division of its subject matter, discriminating in its presentment of fact and opinion, careful and reserved in its criticisms, and above all sympathetic, even when condemning the habits, actions, or ideas of Rossetti. The proem to the first chapter of the book strikes the key-note of all that the author has to say, and, like a motive in a work of music, its thought is ever with us when we read. We can, with its aid, follow "his [Rossetti's] footsteps, print by print, along the darkening pilgrimage, while the sombre figure of the dreamer marches heavily along, with sometimes a word and sometimes a glance flashed upon us, but severe, inscrutable, sad with a wilful sadness."

It was a wonderful spell that Rossetti wrought upon his fellowmen, upon those with whom he came in immediate contact, upon those with whom he came in contact by means of his verse and paintings. But that the spell was good, and wrought for the good of men, we can scarcely believe. Beauty is not all in all in earth or in heaven, or if it be beauty, not that which possessed the soul of sense-loving Rossetti, not the beauty of "love which knows not her body from her soul." The beauty that may be all in all is the beauty of holiness, which has no concern for the body, which uses the body but as a medium, and is as distinct from it as a picture on a glass from a glass. It was because Rossetti could not see with the eye of faith, but only with the eye of human understanding, that his soul became enrapt in his fleshly visions, and was confounded with, and confounded by them. There is no darker story in all literature than the pilgrimage of the soul of the poet-painter throughout the world of men. For him there was no Paradise, and perhaps not even a Purgatory, but a dark Inferno, as he walked out of the sunshine of high hope, in his early years, into the gloom of brooding despair, in middle life. It was remorse, springing from a loss of hope, that made Rossetti lay the MS. of his poems in the tomb of his dead wife; and a sadder tribute to remorseful sorrow we can nowhere find. But the loss of hope must have grown into despair when he consented to have that tomb opened, and the MS. removed from the grave of its sacrifice. To the heart and mind of Rossetti all things must have come to a state of vanity as bitter as dead sea-fruit—yes, even the giving of his poems to the light in the face of the world, that had become as dead to him.

And these poems, the poems of Rossetti, how shall we value them? They take hold, but they take too strong hold upon our souls. They are like sweet perfumes that are too sweet, luxurious dishes that excite, yet which kill, the appetite. There are certainly some exceptions to this statement, but the exceptional poems are those that were written when hope was young. Of the greater part it may well be said that it were better for the world if they had never been written, though, here and there, in the verses produced in later years, we find lines of surpassing beauty and of wonderful depth of human understanding.

William Prall.

Essays for the Day. By Theodore T. Munger. New York: Houghton, Mifflin & Co., 1904. Price, $1.00 net.

This volume of essays, coming from a bright and reflective mind, makes us hope that literature is not dead, though it certainly sleeps in the open years of the twentieth century. How much or how little we may agree with Dr. Munger, no one can read his writings without a feeling of pleasure that springs from contact with sincerity and an honest enquiry for the truth. The first essay on "The Church" strikes us as having as its theme an idea that is far-fetched. To say that "for its interpretation and real meaning the Church must go to the University," is perplexing when we recall that the University is the child of the Church, and up to the present era (when it has become secularized), has been nourished and sustained by it. Nor do we agree with the last part of the statement that "the increasing necessity of the Church is enlightenment, and for this we must look to the University." As Christians and as Churchmen it seems to us that we should look to the guidance of God's Holy Spirit who lives in the hearts of the faithful, and who will lead those who trust in the "Father, Son, and Spirit," into the way of truth in all its manifestations, as well in the particular as in the universal.

As the "Literary Note" of the publishers which accompanies this volume points out, the most interesting essay of the author is "The Interplay of Christianity and Literature." It shows wide reading, and manifests deep sympathy with much that men have thought and written upon the Christ in relation to the world that is and that is to come. It shows that, since the advent of our Lord, He has been (as He is) the source from which has proceeded, and the end to which has flowed, all high and noble thought, which has given life to the world of men who have lived any other than a blind life within the brain.

W. P.

The Social Unrest. By John Graham Brooks. New York: The Macmillan Co., 1904. Price, 25 cts.

We read this interesting study of social conditions, which is now sent us to review, last year when it was first published, and we agree with the makers thereof that it is worthy of a popular edition, and we hope it will have an extended sale. It has often seemed to us that the books that ought to be in the hands of the masses are kept from them by reason of their great cost. Besides, a study such as the one before us soon becomes antiquated, and it ought to be read when it is fresh and the facts upon which it is based are new. Take, *e.g.*, the opening statement in chapter I.: "Though the tides of business prosperity are just now at their height, a plague of embittered strikes has fallen upon our industries." The author would scarcely have begun his book in this way now, but rather with a moral deduction based upon the outcome of the facts he has set forth in the above statement.

Yet, though some of the ideas as presented have reference to the facts of yesterday as existing, the book is not *passé* and useless. It is, indeed, by far the ablest presentment we have read upon the restless and varying questions that continually arise between capital and labor, or, rather, between the class that contributes capital and the class that contributes hand-labor to the many processes of production and distribution of the products of men existing in society.

Our chief criticism of the volume has reference to its title. It does not occur to us that "unrest" can be "social." A better expression of the subject matter would have been the unrest of society, as all classes have become restless in the present way or manner of life, both those who exploit the public and the people who have been, and who are, exploited for the gain of those who own, or who control, the capital of the nation.

W. P.

Working with the People. By Charles Sprague Smith. New York: A. Wessels Co., 1904. Price, 50 cts. net.

An admirable presentation of the work done by the People's Institute in the City of New York; a perusal of it cannot help but bring hope to all lovers of democracy. It is rare that we have read any writing that is socialistic, or socialistic in tendency, that is so simple as to statement of fact and theory. Indeed it is a grave fault with many of the modern essays upon the people and their ideals, that the writers thereof have not digested their experiences nor fitted them to the themes propounded, and so much fatigue of mind and discouragement of heart have come to the well-meaning but ignorant reader.

As regards the work accomplished by the Institute we cannot speak extensively here. We merely desire to say we are amazed to see how much has been done, and by what slight means. We have no criticism to make of any branch of the Institute work, but approve of all, the Social Science class, the Forum, the People's Club, and the Music Hall. Best of all it is to notice the absence of patronage. The friends of the institution have kept themselves well in the background. We hope that the great building, of which a plan is outlined in chapter VIII., may soon be an accomplished fact in the metropolis, and become the prototype of many like buildings throughout the land.

The most thoughtful and instructive portion of Mr. Smith's hand-book is that upon "Progressive Democracy." In a few short paragraphs he has said all that can be said upon this great subject, and has shown, in a clear light, the positions that are occupied by the American people in regard to all the chief political and social questions of the day. That the people of the United States "have long patience" and "good common sense," every one who has had any contact with them must aver; it is therefore surprising to us that so many express their distrust of the rule of democracy, and sneer at its ideas; but the people will ultimately triumph, and they who, because of desire for gain or of the retention of privilege, seek to stop the march of human life and the development of liberty along the lines of the unity of the race and the brotherhood of each individual son of man, are like men who would block the Mississippi with sand. We believe with the author that "the near future will see a rapid democratic development." The people are awaiting with confidence for their "leader, a man of clear vision, calm judgment, firm will, clean life, proved devotion, unflinching courage," who will lead them as did Joshua into the land of their inheritance. And then surely it is not too much to prophesy that they will accept the teaching of another Captain, the Lord Jesus Christ, in regard to the Kingdom of God, as they seek to realize many of His precepts in the life of society, in the nation, and throughout the wide world.

W. P.

ST. JOHN BAPTIST'S DAY—A BEATITUDE.

To John in his lonely prison,
Sore perplext with a haunting fear,
Came the story of mighty compassion
Writ in deeds of comfort and cheer:
And the Master added this promise
His heart from doubt to free—
"Blessed is he whosoever,
Shall not be offended in Me."

And still some souls tried, yet precious,
He suffers in darkness to lie;
But sends them the same sweet message,
To answer the voice of their cry;
And assure all His troubled children
Whose lamps of faith wax dim:
Blessing is his whosoever,
Shall not be offended in Him.

(MISS) K. LILLIAN BROCK.
Rothesay, New Brunswick, Can.

A SONNET.

Jesu! In lowliness supreme didst Thou
The ageless right of heavenly home disown,
To bide in man's unholy world, unknown,
Despised, contemned, outraged, at last to bow
In God-like shame on Calv'ry's shameless Cross,
To yield the ghost with one unceasing groan
For sinful man alone. O man, bemoan
Thy lawless deeds! Wilt thou still bear the loss?

Behold the Cross! Blest Instrument of our
Eternal rescue, piercing yon deep skies.
O conquering Sign of endless Hope, to thee
We cling in every clime through every hour,
Till from the Cross, on Christ enthroned, our eyes
Shall gaze with love through all eternity.

BERNARD GRUENSTEIN.

WORKERS WITH GOD.

BY MARY JOHNSON SHEPPERSON.

WHAT an interest God takes in every little thing about His children, planning their work for them (Eph. ii. 10), doing it for them (Isa. xxvi. 12), guiding them continually (Isa. lviii. 11), if they will but wait continually upon and for Him (Hos. xii. 6; Psa. xxv. 3). For government shall be upon His shoulder (Isa. xxix. 6). If we would but consider Him more (Heb. xii. 3) who, although He dwells in a High Place, dwells also with the humble (Isa. lvii. 15), and that forever (St. John xiv. 23); if our minds were but stayed on Him (Isa. xxvi. 3), every thought His captive (II. Cor. x. 5), we should not be so faint and weary both mentally and physically (Heb. xii. 3), and He would garrison our hearts and keep them in perfect peace (Phil. iv. 7; Isa. xxvi. 3).

There would then be no fretting, which moves us to do evil (Psa. xxxvii. 8); no "hurt feelings," but instead love for His Word (Psa. cxix. 165), as we realized that withholding no good thing (Psa. lxxxiv. 11) He freely gives us all things (Rom. viii. 2) richly to enjoy (I. Tim. vi. 17).

There would be no roots of bitterness with which others, as well as ourselves, might be defiled (Heb. xii. 15), but instead our sweetness would be known to all men (Phil. iv. 5, French Version). Why? Because the Lord would be "at hand," near us—the French for *near* has the same root as *neighbor* (Phil. iv. 5). He dwelling in us (I. St. John iv. 12-13; St. John xiv. 17; Rom. viii. 9), would fill our lips with grace (Psa. xlv. 2), working in us all our works (Psa. xlv. 2; Isa. xxvi. 12), willing and doing all according to His good pleasure (Phil ii. 13; St. John v. 17-19).

He will show us His work as our pattern (Psa. xc. 16), and will establish the work of our hands and seal it with His beauty (Psa. xc. 17). Our one work is to believe on Christ (St. John vi. 39). He that is perfect in knowledge is with us, making our way so plain, that if He is with us, although we may be naturally slow and stupid, we cannot err (Isa. xxx. 21; Job xxxvi. 4; Psa. v. 8; Isa. xxxv. 8).

He does not, however, upbraid us for our foolishness and mistakes, but gives us the spirit of power, of love, and of a sound mind (St. James i. 5; II. Tim. i. 7). His Name is Wonderful (Isa. ix. 6), and He only doeth wonders (Psa. lxxvii. 14). If we know Him we, too, shall be strong and do exploits (Dan. xi. 32). How may we know Him? "Be still and know that I am God" (Psa. xlvi. 10). "Stand still and see the salvation of the Lord" (Ex. xiv. 12). His is a still small voice (I. Kings xix. 12). "In quietness and in confidence shall be your strength" (Isa. xxx. 15). "Your strength is to sit still" (Isa. xxx. 7). Where? At His feet (Deut. xxxiii. 3).

The Family Fireside

THE FOWLS HAVE A JOKE PLAYED ON THEM.*

WHEN the Man first bought the farm and came to live there, he could not understand a thing that his poultry said. This made it very hard for him, and was something which he could not learn from his books and papers. You remember how the Little Girls understood better than he what the Cocks meant by crowing so joyfully one day. It is often true that children who think much about such things and listen carefully, come to know what fowls mean when they talk.

The Man was really a very clever one, much more clever than the Farmer who had lived there before him, and he decided that, since he was to spend much of his time among poultry, he would learn to understand what they were saying. He began to listen very carefully and to notice what they did when they made certain sounds. It is quite surprising how much people can learn by using their eyes and ears carefully, and without asking questions, too.

That was why, before the summer was over, the Man could tell quite correctly whenever a fowl spoke, whether he was hungry or happy or angry or scared. Not only these but many other things he could tell by careful listening. He could not understand a Hen in exactly the way in which her Chickens understand her, but he understood well enough to help him a great deal in his work. Then he tried talking the poultry language. That was much harder, yet he kept on trying, for he was not the sort of Man to give up just because the task was hard. He had been a teacher for many years, and he knew how much can be done by studying hard and sticking to it.

The man was very full of fun, too, since he had grown so strong and fat on the farm. He dearly loved a joke, and he was getting ready to play a very big joke on some of his poultry.

Anybody who has ever kept Hens knows how hard it is to drive them into the poultry-house when they do not wish to go. People often run until they are quite out of breath and red in the face, trying to make even one Hen go where she should. Sometimes they throw stones, and this is very bad for the Hens, for even if they are not hit, they are frightened, and then the eggs which they lay are not so good. Sometimes, too, the people who are trying to drive the Hens lose their temper, and this is one of the very worst things that could happen.

The poultry had not paid much attention to the Man when he was learning their language. They were usually too busy talking to each other to listen to what he was saying. Once the Shanghai Cock said what he thought of it, however. "Just hear him!" he said. "Hear that Man trying to crow! He does it about as well as a Hen would!"

You know a Hen tries to crow once in a while, and then the Cocks all poke fun at her because she never succeeds well. All this happened before the Man had been long on the farm, and before the Shanghai Cock learned to like him. The Shanghai Cock would have been very much surprised if anybody had then told him that he would ever be unable to tell the Man's voice from that of one of his best friends.

Throughout the summer the fowls who had always lived on the farm were allowed to run wherever they wished during the day, and were not driven into the pen at night. There was always some corn scattered in their own yard for them just before roosting-time, and they were glad enough to stroll in and get it. When they finished eating, they were sure to find the outer gate closed, and then they went inside the pen to roost. Now, however, the days were growing much shorter and the nights cooler, and a Skunk had begun prowling around after dark. The Man decided that if he wanted to keep his poultry safe, he must have them in the pens quite early and shut all the openings through which a night-hunting animal might enter to catch them. He liked to attend to this before he ate his own supper, and the poultry did not like to go to roost quite so early. They often talked of it as they ate their supper in the yard.

"I think," said the Brown Hen, "that something should be done to stop the Man's driving us into the pen before we are ready to go. It is very annoying."

"Annoying!" said the White Cock, who was a great friend

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of hers. "I should say it is annoying! I hadn't half eaten my supper last night when I heard him saying, 'Shoo! Shoo!' and saw him and the Little Girls getting ready to drive us in."

"Well, you might better eat a little faster next time," said the Black Hen. "I saw you fooling around when you should have been eating, and then you grumbled because you hadn't time to finish your supper."

"I would rather fool around a little than to choke on a big mouthful, the way you did," replied the White Cock, who did not often begin a quarrel, but was always ready to keep it up. "I was hungry all night," he added.

"It is so senseless," said the Brown Hen. "He might just as well drive us in after we have had time enough for our supper, or even wait until we go in without driving. I have made up my mind not to go in to-night until I am ready."

"What if they try to drive you?" asked the White Cock.

"I will run this way and that, and flutter and squawk as hard as I can," replied the Brown Hen.

The Black Hen laughed in her cackling way. "I will do the same," said she. "It will serve the Man right for trying to send us to roost so early. I think he will find it pretty hard work."

The White Cock would make no promises. He wanted to see the Hens run away from the Man, but thought that he would rather stand quietly in a corner than to flutter around. He was afraid of acting like a Hen if he made too much fuss, and no Cock wishes to act like a Hen.

The Shanghai Cock felt the same way. "I am too big for running to and fro," said he, "but I will keep out of the pen and watch the fun."

He had hardly spoken these words when the Man and the Little Girls came into the yard and closed the gate behind them. The poultry kept on eating, but watched them as they ate. Suddenly the Brown Hen picked up a small boiled potato, that she had found among the other food, and ran with it in her bill to the farthest corner of the yard. The Black Hen ran after her and the other Hens after them. The Cocks remained behind and watched.

The Man and the Little Girls tried to get between the Hens and the farthest side of the fence. The Hens would not let them for a while, but kept running back and forth there until the potato had fallen to pieces and been trampled on without anyone having a taste. When the Man and the Little Girls finally got behind the Hens, the Little Girls spread out their skirts and flapped them, and the Man said, "Shoo! Shoo!"

Then the Hens acted dreadfully frightened, and the Cocks began to turn their heads quickly from side to side, quite as though they were looking for a chance to get away. They were really having a great deal of fun. Whenever the Man thought that he had them all ready to go into the open door of the pen, one of the Hens would turn with a frightened squawk and flutter wildly past him again to the back end of the yard, and then the Man would have to begin all over. Several of the Hens dropped some loose feathers, and it was very exciting.

"Well," said the Shanghai Cock, as the Man went back the fifth time for a new start, "I think that Man will leave us alone after to-night."

"Yes, said the White Cock, who was standing near him. "I think we are teaching him a lesson." He spoke quite as though he and the other Cocks were doing it, instead of standing by and watching the Hens. But that is often the way with Cocks.

After the Man had tried once more and failed, he certainly acted as though he was ready to give up the task. He walked to the back end of the yard, took off his hat, and wiped his forehead with his handkerchief. The Little Girls stood beside him, and he picked up a feather to show them. It was a wing feather, and he was showing them how the tiny hooks on each soft barb caught into those on the next and held it firmly.

The poultry watched him for awhile, and then began eating once more. They thought him quite discouraged.

The Shanghai Cock and the White Cock were standing far apart when somebody called, "Er-ru-u-u-u-u!" which is the danger signal. As soon as he heard it, each Cock thought that the other had spoken, and opened his bill and said, "Er-ru-u-u-u-u!" in the same tone, even before he looked around for a Hawk or an Eagle.

Every Hen in the yard ducked her head and ran for the door of the pen as fast as her legs would carry her. The Cocks let the Hens go ahead and crowd through the doorway as well as they could, but they followed closely behind. They were hardly inside when the door of the pen was closed after them and they heard the Man fastening it on the outside.

"Wasn't that a shame?" said the Brown Hen, who always thought that something was a shame. "We didn't finish our supper after all."

"I know it," said the White Cock. "It happened very badly, and all that running had made me hungry."

"What was the danger?" asked the Shanghai Cock. "I had no time to see whether it was an Eagle or a Hawk coming."

"What do you mean?" cried the White Cock. "If I had given the alarm which took all my friends from their supper into the pen, I think I would take time to see what the danger was. Can't you tell one bird from another?"

"I can if I see them," answered the Shanghai Cock, rather angrily. "I did not see this one. I looked up as soon as you gave the cry, but I saw nothing. I repeated the cry, as Cocks always do, but I saw nothing."

"Now, see here," said the White Cock, as he lowered his head and looked the Shanghai Cock squarely in the eyes, "you stop talking in this way. You gave the first warning and you know it. I only repeated the call."

"I did not," retorted the Shanghai Cock, as he lowered his head and ruffled his feathers. "You gave the warning and I repeated it."

"He did not," interrupted the Brown Hen. "I stood right beside him, and I know he did not give the first call."

"Well," said the Barred Plymouth Rock Hen, "I was standing close to the Shanghai Cock, and I know that he did not give the first call." (Her Chickens were now so large that they did not need her, and she had begun running with her old friends.)

Then arose a great chatter and quarrel in the pen. Part of the Hens thought that the White Cock gave the first warning, and part of them thought that the Shanghai Cock did. Everybody was out of patience with somebody else, and all were scolding and finding fault until they really had to stop for breath. It was when they stopped that the Speckled Hen spoke for the first time. She had never been known to quarrel, and she was good-natured even now.

"I believe it was the White Plymouth Rock Cock in the other yard," said she. "Why didn't we think of that before?"

"Of course," said all the fowls together. "It was certainly the White Plymouth Rock Cock in the other yard." Then they all laughed and spoke pleasantly to each other as they began to settle themselves for the night. "We might as well go to roost now," they said, "even if it is a bit early. All that running and talking was very tiring."

But it was not the White Plymouth Rock Cock who had said, "Er-ru-u-u-u-u!" He and his Hens had run into their pen at the same time, and had been shut in. Only the Man and the Little Girls knew who it really was, and they never told the Poultry.

HOW TO HAVE FRESH RIBBONS.

It is the small things that contribute most to a girl's neat appearance, and nothing detracts more from the looks of a girl than soiled or wrinkled ribbons if she wears them on her hair or for neck ribbons, and it is necessary to take care of them if she would like to keep them fresh and dainty looking. The ribbons will keep clean longer and look far daintier if they are smoothed out after each wearing and wound carefully over a roller. A small toy rolling-pin is nice for this purpose, and can be bought for a trifle. When the ribbons have become wrinkled they can be freshened by dampening slightly, on the wrong side, then lay them on a clean board and leave them to dry. In cleaning ribbons, great care must be taken to keep them from becoming creased, as the creases are very hard to remove, and the best way to clean them is to lay them on a smooth, clean table and scrub with a small brush, or a piece of the ribbon dipped in the cleaning fluid. Black ribbons can be freshened by sponging with well strained cold coffee or with equal parts of alcohol and water, and if any stiffness is desired, rub the ribbon with dissolved gum arabic and water and leave it to dry. Short lengths of ribbon can be dried by drawing them smoothly over a marble-top table or a large window-pane, when they will require no ironing but will have a fresh, new appearance. Many use gasoline for cleaning ribbons, and it cleans readily, but is liable to leave a yellow tinge, and the most satisfactory method of cleaning ribbons is to sponge them with a warm pearline suds and if they are carefully cleaned and pressed they come through the process looking as good as new. After rinsing the ribbons, smooth with the hands and hang on the line to drip, and when partly dry, iron on the wrong side with a piece of thin muslin between the iron and the ribbon, but for black ribbons a piece of thin black goods should be used. M. A. J.

Church Kalendar.

June 3—Friday. Fast.
" 5—First Sunday after Trinity.
" 10—Friday. Fast.
" 11—Saturday. St. Barnabas, Apostle.
" 12—Second Sunday after Trinity.
" 17—Friday. Fast.
" 19—Third Sunday after Trinity.
" 24—Friday. Nativity St. John Baptist. Fast.
" 26—Fourth Sunday after Trinity.
" 29—Wednesday. St. Peter, Apostle.

KALENDAR OF COMING EVENTS.

June 29—Dioc. Conv., Marquette.
July 6-16—Summer School for Study of Missions, New Milford, Conn.
Aug. 1-27—Summer School of Theology, Sewanee, Tenn.
" 4-14—A. C. M. S. Summer Conference, Richfield Springs and Cooperstown, N. Y.
" 16-Sept. 1—Summer School of S. H. S. H. S., Fond du Lac, Wis.
Sept. 29-Oct. 2—B. S. A. Nat'l Convention, Philadelphia.
Oct. 5—Opening of General Convention, Boston.

Personal Mention.

THE Rev. D. N. ALEXANDER has been appointed by Bishop Lawrence minister in charge of St. Stephen's Chapel, Fall River, Mass.

THE address of the Rev. REESE F. ALSOP, D.D., rector of St. Ann's Church, Brooklyn, N. Y., will be until August 20th, Wandelmere, Riverside Road, Summer's Town, London, S. W., England.

THE Rev. THOS. B. BARLOW has resigned St. Peter's, Butler, Pa., and accepted a call to the rectorship of Christ Church, Great Choptank parish, Cambridge, Md., to take effect July 1st. All mail should be addressed as above after June 26th.

THE address of the Rev. HORACE F. FULLER, rector of Trinity Church, Oxford, Philadelphia, Pa., will be, until July 23d, Care of Brown, Shipley & Co., 123 Pall Mall, London, England.

THE Rev. FRANCIS J. HALL, D.D., of Chicago should be addressed until September 15th, at Onekama, Manistee Co., Mich.

THE Rev. A. C. HAVERSTICK, rector of St. John's Church, Frostburg, Md., has declined the call to the rectorship of St. Mark's Church, Baltimore.

THE Rev. H. M. G. HUFF is Secretary of the Diocese of Pennsylvania, of the Trustees of the Protestant Episcopal Church in the Diocese of Pennsylvania, and of the Divinity School in Philadelphia. About all matters pertaining to these offices, Mr. Huff may be seen or addressed, Church House, Walnut and 12th Sts., Philadelphia, Pa.

THE Rev. ARTHUR P. KELLEY, recently ordered deacon in the Diocese of New Hampshire, has accepted a curacy at St. Mary's Church, Roland Ave., Baltimore, Md., and should be addressed at 3511 Elm Ave.

THE Rev. T. W. MACLEAN has accepted the second unanimous call to the rectorate of Christ Church, Joliet, Ill. (Dio. of Chicago), and entered upon his work June 1st.

THE Rt. Rev. ALEXANDER MACKAY-SMITH, D.D., Bishop Coadjutor of Pennsylvania, has gone to Seal Harbor, Maine, for the summer.

THE Rev. FREDERICK ALEXANDER MACMILLEN, priest in charge of the Chapel of the Prince of Peace, Philadelphia, has received a call to Trinity Church, Covington, Ky.

ALL communications for the Standing Committee of the Diocese of Dallas should be sent to the Secretary, Mr. RICHARD MORGAN, Dallas, Texas.

THE Rev. C. M. MURRAY, rector of Holyrood Church, New York City, has resigned his rectorship.

THE Rev. HERBERT PARRISH has resigned the rectorship of the Church of the Advent, San Francisco. After an ineffectual effort on the part of the vestry to have him reconsider his action, the resignation has been accepted.

THE Rev. CHARLES HALL PERRY has been appointed by Bishop Lawrence minister in charge of the Episcopal Mission, Columbia St., Cambridgeport, Mass.

THE Rev. J. DE WOLF PERRY D.D., rector of Calvary Church, Germantown, Pa., and President of the Standing Committee of the Diocese of Pennsylvania, has gone abroad for the summer.

THE Rev. C. E. ROBERTS arrived in New York on Sunday last, from Europe.

THE Rev. CHARLES N. SPALDING, D.D., has resigned the rectorship of St. Philip's Church, Laurel, Md., which position he has held for many years. Dr. Spalding will retire from active work.

THE address of the Rev. W. H. TOMLINS is 562 East 50th St., Chicago, Ill.

THE Rev. MILLIDGE WALKER has resigned the Seabury Memorial Church, Groton, Conn. Address, Hampton, N. B., Canada.

THE Rev. WILSON WATERS of Chelmsford, Mass., will conduct the services at St. James', Lancaster, Pa., this summer during the rector's absence abroad.

THE Rev. GEORGE FRANCIS WELD has been appointed minister in charge of the Chapel of Our Saviour, Allerton, Hull, Mass.

THE Rt. Rev. OZI W. WHITAKER, D.D., Bishop of Pennsylvania, will shortly leave for Nova Scotia, Canada.

THE Rev. DAVID CADY WRIGHT of New Albany, Ind., has been called to the rectorship of Grace Church, Paducah, Ky.

DEGREES CONFERRED.

GEORGE WASHINGTON UNIVERSITY [formerly Columbia University], Washington, D. C.—D.D. upon the Rev. R. H. MCKIM, rector of the Church of the Epiphany, Washington, D. C.

UNIVERSITY OF PENNSYLVANIA.—D.D. upon the Rt. Rev. RICHARD HENRY NELSON, D.D., Bishop Coadjutor of the Diocese of Albany.

COLLEGE OF THE BAPTIST TEMPLE, Philadelphia.—D.D. upon the Rev. HERMAN L. DUHRING, D.D., of the City Mission, Philadelphia.

ORDINATIONS.

DEACONS.

CALIFORNIA.—By the Bishop of the Diocese, on May 25th, in the Church of St. Matthew, WILFRED REGINALD HODGKIN, B.L., FRANKLIN U. BUGBEE, and CECIL M. MARRACK. The candidates were presented by Professor J. O. Lincoln. The sermon was preached by the Rev. A. G. L. Trew, D.D., of Los Angeles. Mr. Bugbee becomes curate at Christ Church, Alameda; Mr. Hodgkin, curate at St. Mark's, Berkeley, and Mr. Marrack, second curate at St. Luke's, San Francisco, with special charge of All Saints' mission. The candidates were graduates of the Church Divinity School of the Pacific of the class of 1904.

RHODE ISLAND.—By the Bishop of Rhode Island, at St. John's Church, Providence, on Sunday, June 12th, Messrs. WALTER I. L. TOURTELLOT and GEORGE W. SMITH, both of Providence, were ordained to the diaconate.

ALBANY.—On Thursday, June 8th, in Grace Church, Canton (the Rev. R. W. Brown, rector), the Bishop Coadjutor ordained to the diaconate, Mr. DAVID BENNETT PATTERSON, presented by the Rev. R. M. Kirby, D.D., of Ogdensburg. Mr. Patterson came to us from the Baptist church. After a year's study and work with the Rev. Dr. Kirby in Trinity parish, Potsdam, Bishop Doane appointed him as missionary in charge of the churches at Norwood and Norfolk.

DEACONS AND PRIESTS.

PENNSYLVANIA.—At St. Simeon's Church, Philadelphia, on the Second Sunday after Trinity, by the Bishop of the Diocese, to the diaconate, Messrs. PHILIP J. STEINMETZ, JR., E. S. CARSON, GEORGE D. WALLENTA, ROBERT J. MCFETRIDGE, ABRAHAM L. MILLETT, and C. E. TUKE. To the priesthood, the Rev. GEORGE E. FABER. The sermon was preached by the Rev. Edgar Cope.

KENTUCKY.—In St. Andrew's Church, Louisville, on the Third Sunday after Trinity, the Bishop of Lexington, at the request of the Standing Committee, admitted to the diaconate Mr. FRANCIS WHITTLE HARDY, son of the senior warden of the parish. Mr. Hardy has just graduated at the Theological Seminary of Virginia, and will become the assistant minister of St. Andrew's parish, with special charge of St. Stephen's Chapel. At the same service, the Rev. CHARLES FREDERICK CHRISTIAN LONBERG, deacon, was ordained priest. Mr. Lonberg was graduated at Sewanee a year ago, and has been ministering in the Church of the Epiphany, Louisville, where he will continue as priest in charge.

PRIESTS.

MILWAUKEE.—At Zion Church, Oconomowoc, on the Third Sunday after Trinity, June 19, 1904, the Rev. CHARLES BRECK ACKLEY, B.L. (Hobart), deacon, was advanced to the priesthood by the Bishop of Milwaukee. The sermon was preached by the Rev. Canon St. George of Nashotah House. The presentation was made by the Rev. George S. Sinclair, rector of Oconomowoc. The Rev. Mr. Ackley was baptized, confirmed, and made deacon in this parish church, and there now receives priest's orders. He is a grandson of the younger brother of Dr. J. Lloyd Breck, the pioneer missionary of the Church in the Northwest. He is engaged in duty at Grace Church, New York City.

DIED.

TATEM.—Entered into rest, at her home, in Collingswood, N. J., on the Second Sunday after Trinity, A. D. 1904, MARY LYDIA, daughter of the late William P. and the late Acsah Frazier TATEM.

"Make her to be numbered with Thy Saints."

WHITE.—Entered into life eternal, suddenly in New York City, on June 10th, of heart failure, JOHN ALLISON WHITE, beloved and youngest son of the late John and Emily White. Buried from his home in Williamsport, Pa., on June 13th.

WANTED.

POSITIONS OFFERED.

PRIESTS WANTED (young men preferred) for positions at $600, $700, and $800, and one at an equivalent of $900, in Eastern and Middle Western Dioceses. Apply to the JOHN E. WEBSTER CO., Clerical Agency, 5 East 14th Street, New York.

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POSITION as Organist and Choir Director by lady. Experienced. Refer by permission to Bishop Edsall. Address, "MINNEAPOLIS," care THE LIVING CHURCH, Milwaukee.

AN EARNEST and faithful priest desires to correspond with some vestry with a view to a change of location. Has the very best of reasons for taking this step. Can give very satisfactory references. Address, E. and F., care LIVING CHURCH, Milwaukee.

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ESTABLISHED with approval of Bishops as a medium of communication between churches and clergy, and conducted by the JOHN E. WEBSTER CO., under the management of the Rev. CHARLES PICKELLS, D.D. Churches needing clergymen for parish, mission, and summer work, and clergymen seeking positions, please write for circulars and full information to the Company, 5 East 14th Street, New York.

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PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

EMINENT ENGLISH CATHEDRAL trained Organists to arrive this month and succeeding months available for Episcopal or other positions anywhere. For Testimonials and Photographs write THE JOHN E. WEBSTER CO., Choir Exchange, 5 East 14th Street., New York.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

AGENTS WANTED.

FREE SAMPLE TO AGENT.—Practical ready call device for telephones. Saves brain work and hours of time. Sells itself. One sale sells dozens. Seeing is believing. Send stamp. The Telephone Appliance Co., One Madison Ave., Dept. F. A. D., New York City.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis clergy as reference, the department being intended to bring high class tourists in touch with high class parties wishing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each instertion.]

ROOMS in Tyler Place, $1.00 day per person, meals extra. Reference, Rev. J. H. Cloud. Mrs. Nellie Baggerman, 4238 Russell Ave.

HOTEL FOR CHURCH PEOPLE! A rector's wife has four houses on city's finest boulevard, one block from best car line, and ten minutes' ride to grounds. Rooms with breakfast, $1.50 for each person per day. Reference, Bishop D. S. Tuttle. Mrs. J. K. Brennan, 4152 Washington Boul.

THE DOCTOR'S."—A large private residence, open during the Exposition. Rates $1.00 to $2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. Dr. L. C. McElwee, 1221 North Grand Avenue.

SUMMER HOMES.

NASHOTAH HOUSE will lease lots of from one to seven acres, all with lake frontage, on Upper and Lower Nashotah Lakes, Wis., at a rental of from $25.00 to $100.00 per annum, for terms of from five to twenty years. Lessees may erect cottages, and at the expiration of the lease, Nashotah House will purchase the cottage, if so requested, at a valuation to be mutually agreed upon, or the lease may be renewed. Address Bishop Nicholson, 222 Juneau Avenue, Milwaukee, Wis.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

MISCELLANEOUS.

CHURCHYARD OF ST. JAMES-THE-LESS PHILADELPHIA.

BURIAL LOTS can be purchased upon application to Francis A. Lewis, Accounting Warden, 512 Walnut St.

BUREAU OF INFORMATION.

Readers of The Living Church desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

BOOKS RECEIVED.

J. B. LIPPINCOTT CO. Philadelphia.

The Early Christian Martyrs and Their Persecutions. By Rev. J. Herkless, D.D., Professor of Church History, St. Andrews. Temple Series of Bible Handbooks.

Saul and the Hebrew Monarchy. By the Rev. Robert Sinker, D.D. Temple Series of Bible Handbooks.

FLEMING H. REVELL CO. Chicago.

Religion in Homespun. By F. B. Meyer, B.A. Price, $1.00 net.

The Modern Crisis in Religion. By George C. Lorimer, D.D., Minister at Madison Avenue Baptist Church, New York City. Price, $1.00 net.

Honour Towards God. By John Kelman, Jun., M.A., author of *The Faith of Robert Louis Stevenson.* Cloth. Price, 35 cents. net.

The Philippian Gospel, or Pauline Ideals. A Series of Practical Meditations Based upon Paul's Letter to the Church at Philippi. By W. G. Jordan, B.A., D.D., author of *Prophetic Ideas and Ideals,* Professor of Old Testament Exegesis in Queen's University, Kingston, Canada. Price, $1.25 net.

LONGMANS, GREEN & CO. New York.

Lychgate Hall. A Romance. By M. E. Francis (Mrs. Francis Blundell), author of *Fiander's Widow,* etc. Price, $1.50.

THE CHAPPLE PUBLISHING CO., Ltd. Boston.

Adam and Eve. History or Myth? By Professor L. T. Townsend, D.D.

PAMPHLETS.

Saint Mary's College. For the Christian Education of Women. Under the Auspices of the Protestant Episcopal Church. 16th Year. College Hill, Dallas, Texas.

National Conference on Secondary Education and Its Problems. Held at Northwestern University, Oct. 30 and 31, 1903. Stenographic Report of the Proceedings. Edited by V. K. Froula. Published by the University, Evanston, Ill. 1904.

"FIVE MINUTE TALKS."

The Chicago *Daily News* of the 18th inst. has the following appreciative notice:

"It is a fitting testimonial to a useful and ennobling life that has been made by the Rev. Morgan Dix and the Rt. Rev. William Edward McLaren at the beginning of the second series of *Five Minute Talks,* the collection of little papers contributed to the columns of The Living Church, by the late Rev. Clinton Locke, D.D., long rector of Grace Church in this city. Dr. Dix has been glad to associate his name with that of one that stood for more than forty years in Chicago for all that is best in life, a man of whom his friend says: 'I never heard from him an unkind word about any fellow pilgrim through this world of care,' to which might be added that of him his fellows had never a thought save kindness.

"Bishop McLaren has written for his part a brief and touching biography of Dr. Locke, bearing abundant testimony to the keen sense of usefulness which found its most public expression in the founding and maintenance of St. Luke's Hospital, and to the unfailing good sense, highmindedness, wit, and erudition of a notable figure in both the social and religious life of Chicago for so long a time.

"The little essays, literally 'Five-Minute Talks' if they are rapeated aloud, which make up the rest of the volume, were written by Dr. Locke after the sudden and calamitous failure of his vocal organs in 1895. They display all the resources which made him so eloquently interesting in his pulpit and in other public utterances. A wealth of illustration, a profound knowledge of human nature and sympathy for its failures, a deep and unvarying belief in something higher and finer than ourselves through whom the heights and refinements of true living may be attained, all these will be found in profusion in the pages that contain them.

"An admirable photogravure of Dr. Locke as he will be remembered best by the hundreds who loved him adds a final value to the little volume. (The Young Churchman Co., Milwaukee; $1.25 net, postage 8 cts.)

Shortly after the expiration of his term as Governor of Virginia, General Fitzhugh Lee decided to rest for a few weeks, and selected Palm Beach, Florida, as the place, ex-President Cleveland having also selected that place for a few weeks' sojourn. General Lee's emoluments as Governor had not been very large, and he was not seeking an expensive hostelry.

"Imagine my surprise and chagrin," he said, "on arriving late one evening at Palm Beach, and, after registering at the hotel, being escorted with great attention to a suite of rooms with this notice on the door: *'The price of these rooms is one hundred dollars per day.'*

"It was too late for me to attempt to make any change, besides I was given to understand that the rooms were especially prepared for the ex-governor of Virginia. One hundred dollars a day! Half that night I tumbled and tossed, thinking about the price of those rooms and wondering where I was going to get the money. I finally concluded that the only thing left for me to do was to quit that hotel without loss of time, as it would certainly be beneath the dignity of an ex-governor of Virginia to ask for anything cheaper than the room especially assigned to him. Accordingly I arose at an early hour, packed my trunk and proceeded to the office. I informed the clerk that I had changed my programme, and was obliged to leave on the next train and that I wanted my bill at once.

"'Why, Governor!' exclaimed the clerk, 'your sudden departure will prove a great disappointment, as we expected you would remain several weeks.'

"'I am sorry, too,' I said, 'but I must leave on that ten o'clock train.' Indeed, I was sorry to leave, but there was that hundred dollars a day, which I knew I could not pay.

"The clerk, however, made no move, and I reiterated my request for my bill.

"'That's all right,' replied the clerk. 'Mr. Flagler left orders, as soon as we heard that you were coming, that there was to be no charge as long as you remained with us, whether one day or six weeks. We are only sorry that you can't remain!'"—*Success.*

A Russian novelist tells this fable: All the Virtues were once summoned to a festival in heaven. And they all rose up through the air and formed a circle around the throne of our Lord. They greeted one another, telling what they had done, and our Lord hearkened to them and smiled. The Virtues had known one another long and had often met upon the earth.

But there were two of them who were not acquainted. They looked at each other from head to foot, but without speaking. Their eyes showed that each was asking, "Who is that Virtue?" Then our Lord said to them, "Are you not acquainted?" and they answered, "We have never met before." Then our Lord presented them the one to the other. They were Benevolence and Gratitude. For the first time they had met—in heaven.—*Southern Churchman.*

The Church at Work

AMERICAN CHURCH MISSIONARY SOCIETY.

DURING his recent visit to Cuba, Bishop Van Buren of Porto Rico confirmed 52 persons, and he reports in the 11 missions 226 communicants. He ordered to the permanent diaconate, Mr. Emilio Planas y Hernandez, who is in charge of the mission and industrial school at Matanzas. He licensed five lay readers who are in charge at Lewiston, La Gloria, Isle of Pines, and Jesus del Monte, and urged the selection of names for missions that have heretofore been called simply after locations. The name selected for the principal mission in Havana is Holy Trinity, and for the mission among the Cubans in a Havana suburb, is Calvary. The Matanzas mission has chosen the name Incarnation, and that at Bolondron is San Pablo.

Acting upon the Bishop's recommendation, the American Church Missionary Society will undertake at once the erection of a Church plant for Holy Trinity, Havana. In this task material assistance will be afforded by the local congregation. The location will be a plot in the Vedado section of Havana, in the American quarter, owned by the Society, and which has materially advanced in value since its purchase. The plant will consist of church, parish school building, and rectory, the whole to cost about $20,000. To begin with, about $7,000 is in hand. It is the Bishop's judgment that the Vedado section is preferable to the Prado or downtown section, and in this opinion the Society agrees.

Mrs. Van Buren, the wife of the Bishop, has very kindly undertaken the raising of $1,500 with which to build a rectory upon the church plot at Bolondron. She has already received promise of assistance from the Woman's Auxiliary, but hopes to complete the fund during the summer. The Bishop reports missions in promising neighborhoods on the Isle of Pines, in Sagua la Grande, La Gloria, and Lewiston, and the Society is anxious to station ordained men in charge of some of them as soon as funds in hand will permit.

Beginning on July 1, there will be in Havana a Church school for girls, to be under charge of Miss Anna M. Reed, and under the auspices of the Society. Miss Reed is a graduate of Vassar and is endorsed by President Taylor of that College, and by President Eliot of Harvard, in which latter she was an instructor during the summer that the Cuban teachers were in Cambridge. She is also endorsed in her work by Bishop Greer, Bishop Whitaker, Bishop Kinsolving, and Bishop Van Buren. The school starts with about a dozen pupils, and its need in Havana is declared to be opportune.

The Society has just purchased a property in Jesus del Monte, to be the home of the flourishing Calvary mission there. It is one of the most promising missions in Havana, and the purchase stops a rental of $45 monthly, heretofore paid by the Society. Calvary has both Sunday and day schools, and in the mission, of which they are a part, there are 34 communicants. Only slight alterations are required to make the new property ideal for the purposes of the mission.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

Health of the Bishop.

BISHOP ROWE has returned to Alaska, having, unfortunately, not received as much benefit as was hoped for from his visit to California. Although in his three weeks' tramp from Fairbanks to Valdez, over plains of drifted snow, lofty glaciers, and mountain ranges, sharing his food with half-starved Indians and with the mail carrier who had lost his way; and although quite without food for three days, yet he simply reports: "We made the crossing in safety." The lion-hearted Bishop has returned to attend to some pressing duties in Ketchikan, Skaguay, Juneau, and Sitka, and expects to spend the summer in Sitka, getting as much rest as possible until he returns to the States for the General Convention.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Archdeaconry Meetings.

THE REGULAR spring meeting of the Archdeaconry of Ogdensburg was held in Grace Church, Canton (the Rev. Robert W. Brown, rector), on Wednesday and Thursday, June 8th and 9th. On Wednesday evening a missionary meeting was held, at which Archdeacon Kirby presided. The Rev. E. L. Sanford, rector of St. John's Church, Ogdensburg, preached the sermon. The subject was "The Spiritual Life of the Church as Written in Church Architecture." This was the first service held in the new and beautiful church. On Thursday morning at 9:30, Morning Prayer was said. At 10:30 there was a celebration of the Holy Communion, the Rt. Rev. Richard Henry Nelson, Bishop Coadjutor, preached the sermon, ordained a deacon, and confirmed a class of candidates, presented by the rector. The Bishop blessed the new church. At the close of this service, Bishop Nelson, with the Archdeacon and several of the clergy, proceeded to the old church and said a form of service releasing the building as a place of worship. This new stone church, a description of which was given some time since, cost $25,000. A debt of $5,000 remains, the rest being raised by the parish and its friends. The rector, the Rev. Mr. Brown, is a zealous worker and has the love of all his people. The Church people of Canton are to be congratulated on the accomplishment of their desire. At 8:30 a business meeting was held and the missionaries made interesting reports of their work. A reception was given to Bishop Nelson. There was an unusually large number of the clergy present.

THE 73D REGULAR meeting of the Archdeaconry of Albany was held in St. Augustine's Church, Ilion, on Wednesday and Thursday, June 15th and 16th. The Ven. Archdeacon W. W. Battershall, D.D., of Albany presided at all the meetings. On Wednesday evening at 8 o'clock, after Evensong, said by the Rev. Messrs Scott of Middleville and Bold of Watervliet, the Archdeacon introduced as the first speaker, the Rev. Andrew J. Graham, rector of Grace Church, Rochester. His subject was, "The Heart of the Gospel." The Rev. Edward T. Carroll, rector of St. Ann's Church, Amsterdam, followed with an address on "Why People Fail to Support Missions." The Archdeacon followed with an appeal for a clearer understanding and more effectual effort in the support of general and diocesan Missions. At this same hour, in St. Alban's Church, Frankfort, a mission carried on by the rector of Ilion, another missionary meeting was held. The speakers were the Rev. Messrs Ashley, Nash, and Miller. The addresses were well received by a large congregation. Tuesday morning at 8 o'clock, the Archdeacon celebrated Holy Communion. At 9:30 there was a business session. At 10:30 there was a second celebration, Bishop Nelson being celebrant, assisted by the Archdeacon and the rector. The Bishop preached a strong and thoughtful sermon on the Parable of the Sower. A class of four were confirmed. At 12 o'clock an adjourned business session was held, at which the Rev. Dr. Battershall was nominated to the Bishop of Albany for Archdeacon. The Rev. E. P. Miller was reëlected Secretary, and the Rev. John E. Bold, Treasurer. The Rev. Dr. Sill was elected clerical member of the Board of Missions, and Mr. John Horrocks, lay member for the Archdeaconry of Albany. The following resolutions were unanimously adopted:

"*Resolved*, That the Archdeaconry of Albany, being in session at Ilion this 16th day of June, 1904, desire to place on record the expression of their exceeding pleasure on account of the presence of the Rt. Rev. Dr. Nelson, Bishop Coadjutor of the Diocese, and of their enjoyment of his able and eloquent discourses and extend to him their cordial welcome and God-speed in his work.

"*Resolved*, That the Archdeaconry of Albany extend to the rector and members of the parish of St. Augustine's Church, Ilion, their cordial thanks for the genial hospitality extended to them.

"*Resolved*, That the Archdeaconry of Albany congratulates Rev. and Mrs. Cook upon the opportunity which has come to them for a trip abroad, and trust that they will greatly enjoy and be much benefitted by it and return in safety to their home and work when they wish."

At 3 P. M., a large number of the laity, with the clergy, met to listen to a very able paper by the Rev. J. Morris Coerr, rector of St. Andrew's Church, Albany, on "Personal Religion." The discussion was interesting. The Archdeaconry requested the essayist to put his essay in a permanent form for distribution. A resolution of sympathy was passed for the Rev. Frank Kirwin of Fort Plain who, a few days since, met with a painful accident, while travelling between his missions. The Archdeaconry also resolved, by unanimous vote, to ask the clergy to ask for offerings from their people toward the purchase of an organ for Trinity parish, Albany.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Death of Mrs. Cotton—Church Club at Oakland—Growth at Point Richmond.

ON THE feast of the Ascension—a fitting day for the translation of a pure and saintly spirit—the earthly life of Mrs. Anna M. Cotton came to an end. Landing in San Francisco in 1849, Mrs. Cotton became one of the first members of Grace Church, in which she continued to the day of her death a faithful and enthusiastic worker, so far as her declining years allowed. Her presence was a benediction, her example a precious legacy.

DURING the month of May, some representative men of Alameda County met in St. Paul's Church, Oakland, to organize a club. After some discussion, the name "Canterbury Club" was adopted, and the object of the club specified as "to promote the welfare of the Protestant Episcopal Church by holding meetings for social and intellectual

purposes, including discussions by persons invited to participate therein, of all such questions of the day as may be of interest to Christian members of the community." The club is open to all Churchmen, though naturally its membership will be composed chiefly of men from Alameda County. Professor C. M. Gayley of the University of California was elected President of the club.

Trinity mission, Point Richmond, was started on Trinity Sunday, 1902, when the little town was new. The existence of the town is due to the Standard Oil Company and the Santa Fe railroad. The Rev. D. O. Kelley, a veteran missionary of the Cathedral staff for Missions, held the first services in the town and organized a congregation, soon adding to the good work a Sunday School and a ladies' guild. In eighteen months there were thirty communicants and a class presented for Confirmation. But the need of a resident clergyman was imperative, and the Rev. John William Jones, A.M., of San Antonio, Texas, was appointed resident missionary. The advantage of this appointment is evident from the rapid growth of all branches of the work of the Church. The ladies' guild is divided into various committees for the Altar, Friendly Aid, Kindergarten, Sewing, and Visiting work. A club for men has been formed, which has opened reading and recreation rooms for the benefit of members and others.

Mr. William Mintzer, a generous San Francisco Churchman, has erected a two-story residence as a home for the missionary and ultimate rectory. Five lots have been donated and a memorial church is likewise to be the gift of Mr. and Mrs. Mintzer and her mother, Mrs. Tewkesbury. Altogether, the outlook for the Church at Point Richmond is most encouraging.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas. T. Olmsted, D.D., Bp. Coadj.

Improvements at Trinity Church, Williamsport—Gift to Dr. Foley—Close of Keble School.

Owing to the retirement of Miss Mary J. Jackson as Principal, Keble School, Syracuse, held its final commencement Thursday, June 16th. Miss Jackson has been the head of the school since its foundation in 1871, and has made it a school of the highest class for the training of Christian womanhood. Bishop Huntington has always had the oversight of the school and has been the President of the Board of Trustees. A reunion of "Keble's Daughters" brought 157 together. After a luncheon and appropriate toasts, two handsome pins, in gold and enamel, reproducing the Keble seal, were presented to Miss Jackson and her able co-worker, Miss Andrus, in a neat speech made by Miss Bogardus. The two ladies were deeply affected by this token of affection and excused themselves from any formal acknowledgment. Bishop Huntington presented diplomas to the graduates, and a reception by Miss Jackson at the "Kanatenah," brought Keble's long and useful career to a regretful close.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Condition of the Bishop's health—Meeting of the G. F. S.—Junior Brotherhood Outing—New Altar for Church of the Redeemer—Tablets at St. James—Bishop Anderson at his Summer Home—The Bishop Hale Fund—New Church for Winnetka—New rector at Joliet.

Bishop McLaren was taken ill with a very severe attack of angina pectoris last Wednesday, at his summer home in Point Pleasant, N. J., and was only relieved after several hours of constant effort on the part of his attendants. Prayers were offered in the churches throughout the Diocese on Sunday. At the present time cause for immediate anxiety is happily averted by the convalescence of the Bishop.

A very well attended meeting of the Girls' Friendly Society was held in St. Andrew's Church on Saturday evening. The rector of the parish, the Rev. W. C. DeWitt, addressed the meeting.

The annual outing and meeting of the Junior Brotherhood was held Saturday afternoon at St. Joseph's Church, West Pullman, Chicago. About 250 boys were in attendance. Ample grounds were provided for field day sports, baseball, races of various kinds, etc. At 5:30 the boys assembled in the church grounds, where a bountiful lunch was provided, served on the cafeteria plan. After supper a short, hearty service was held in the church, the Rev. C. H. Young and Rev. J. H. Hopkins addressing the boys and urging earnestness and zeal in carrying out the rule of service.

The new altar of the Church of the Redeemer, of which we print a cut in this issue,

was blessed and used for the first time on Whitsunday. It is massively constructed of quarter-sawed oak, beautifully carved, every detail being carefully worked out, with the result of increasing the dignity of the whole interior of the church. The altar is a memorial of the first rector, the Rev. Francis B. Dunham, given by the whole parish. This church has been singularly fortunate in the receipt of memorials this spring. The six-office candlesticks of the famous Pugin design were presented by Mrs. F .R. Lillie in memory of her two nieces. The Eucharistic candlesticks were presented by Mr. and Mrs. Holmes Cowper, in memory of their son. A silver ciborium of exquisite workmanship was given by Mrs. T. W. Gibson in memory of her father and mother, a silver bread-box in memory of Mr. H. D. Oakley. A fine pair of silver-mounted cruets in memory of Ruth Caylor. An adjustable brass pulpit desk, in memory of the son of H. S. Hawley, and a Litany Book in memory of the children of Mr. and Mrs. R. H. Gardner, were among the recent gifts to the church.

The diocesan paper says: The Rev. T. W. MacLean, who has been *locum tenens* at Christ Church, Joliet, for most of the period since the departure of its long-time rector, the Rev. W. B. Walker, has just been called to the rectorship of the parish. He has done admirable work there the past four months, and the universal opinion is that the parish has made an admirable choice in its new rector. The whole Diocese extends a welcome. May his rectorship be long and prosperous!

St. James' Church has had a number of beautiful tablets placed recently. Among them two are especially noteworthy, one in

memory of Anna Josephine Tree and another in memory of Walter Reim, for a long time a member of the choir of St. James' Church.

Bishop Anderson has gone to Wisconsin to spend his vacation.

The Bishop Hale fund for the founding of a lectureship at the Western Theological Seminary, similar to the Bampton lectureship, has been turned over to the Trustees.

Several architects are making sketches for a memorial church and library building to be built at Winnetka by Mr. Wm. H. Hoyt, Chicago, in memory of his daughter and her two sons, who lost their lives in the Iroquois theatre fire. The building will cost $50,000. The details have not been fully determined. Mr. Hoyt will probably decide upon an architect in a few days.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Memorial Window at All Saints', New Milford Anniversary at St. Paul's, Waterville.

At All Saints' Church, New Milford, there was unveiled recently a beautiful window, placed by the young ladies of the Pansy Garten Society in the school at Ingleside. This window is placed in memory of the deceased who were at one time members of the Society. The three beautiful figures expressed in the design typify the motto of

NEW WINDOW, ALL SAINTS', NEW MILFORD.

the Society: "Courage, Earnestness, and Truth." We regret that the beautiful coloring of the window cannot be shown in the accompanying illustration. Strength and simplicity are noticeable not only in the color, but drawing and detail of the figures. This window is from the Studios of the Gorham Company, who have recently added to their ecclesiastical department the making of American opalescent windows; and it was designed by Mr. Edward P. Sperry who, at different times in the past, designed the four other windows in the same church.

INTERESTING anniversary services were held in St. Paul's Church, Waterville, on the 12th inst., celebrating the fifty-third anniversary of the founding of the parish. The Rev. J. A. Stansfield, rector of the parish, gave a detailed history of the work from its inception.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Improvements at Trinity, Williamsport.

TRINITY CHURCH, Williamsport (Rev. Dr. Foley, rector), has been redecorated, costing $2,500, in memory of the rector's 25 years' incumbency. A very handsome brass pulpit has also been placed in position as a memorial of Alice Sanford Moore, for many years an active worker in the parish, erected by her husband, Easter 1904.

THE DEAF MUTE work never looked so encouraging as at present. The good missionary, the Rev. Mr. Smielau, is a great success. He was paid for the last year $819.59.

AT THE close of the reception at the close of the diocesan Council, which is noted elsewhere, the Rev. Dr. Foley was presented with a bag of gold, as a memento from his people on his 25th anniversary as rector.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

New Headmaster for St. Andrew's School—Dean Stuck's Departure—New Church at North Fort Worth.

ST. ANDREW'S SCHOOL, Fort Worth (Rev. Bartow B. Ramage, rector), recently closed its third year. Mr. D. A. Shepherd, who has been the headmaster since the school began, has accepted the position of master in the English department of the Grammar School of the University of the South, Sewanee, Tenn., and will soon enter upon his duties there. The Rev. William Hall Williams, rector of the Good Shepherd, Waban, Mass., will be headmaster next year. Mr. Williams took his A.B. degree at Harvard, and B.D. at the Episcopal Theological School, Cambridge. He leaves soon for a trip abroad, and will reach Fort Worth about the middle of September.

THE VERY REV. HUDSON STUCK, Dean of St. Matthew's Cathedral, Dallas, held his last service at the Cathedral on the Second Sunday after Trinity. A very large congregation attended to evidence their interest and appreciation and to bid him farewell before he leaves for Alaska. His text was the Prayer of Benediction—"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all evermore."

On Wednesday, Dean Stuck left for Sewanee. He is appointed to preach at St. Augustine's chapel the Third Sunday after Trinity. For nine years he has been clerical trustee from this Diocese of the University of the South, and has seldom missed a meeting of the Board of Trustees. After a brief stay at Sewanee, the Dean goes to the Fair at St. Louis for a few days, and will then proceed to New York City. It is his purpose while there to prosecute a course of scientific study, which he feels sure will greatly benefit him in his work in Alaska. On August 1st he sails from Seattle for Fairbanks, which will be his headquarters.

The Dean has been in charge of St. Matthew's Cathedral for ten years, and his ability, faithfulness, conscientious devotion, and unremitting zeal have won him many staunch friends, and caused him to develop his work to a marked degree. Earnest and constant prayers will attend him in his new field of labor.

ST. ANDREW'S PARISH (Rev. Bartow B. Ramage, rector), has just completed, with the assistance of friends, a substantial and attractive church for the mission in North Fort Worth in the region of the great packing houses of Swift & Armour. The mision is to be known as St. Michael and All Angels, and the first service will be held on the Third Sunday after Trinity. A few years ago what is now an incorporated city of 10,000 was only prairie land with a few scattered houses and still fewer stores. Now it has its own city government, water works, electric cars (two lines), and electric lights. It has grown with incredible rapidity. Two lots, 50x140 each, were donated, one for the church and the other for the rectory. The Rev. Wm. Hall Williams of Waban, Mass., will assume charge of the mission the middle of September. The Altar Guild of St. Andrew's parish presented the altar, which is made of California redwood. All the brasses on the altar will be tokens of thanksgivings to God for some blessing He has bestowed. The altar desk is presented by one who has not walked or moved his arms for fifteen years, and yet he finds something in his life for which to give thanks.

GEORGIA.

C. K. NELSON, D.D., Bishop.

New Mission in Atlanta.

ST. ANDREW'S, the latest mission to be started in Atlanta, has received a number of gifts within the past few days. Among them are a chancel rail, a hymn board, a credence shelf, a marble font, carpet for chancel and aisle, brass altar cross, and a pair of vases for the altar. A beautiful altar has also been finished and placed in the building, and was used on Sunday, June 5th, for the first time, when Canon Steel celebrated the Holy Communion.

HONOLULU.

H. B. RESTARICK, D.D., Miss. Bp.

Archdeacon Webber's Missions.

ARCHDEACON WEBBER recently closed a successful mission tour in Hawaii, undertaken on the invitation of the Bishop. In Honolulu eleven special services were held for men, all largely attended. The Archdeacon also preached to Hawaiians and Chinese through an interpreter, and once to actual heathens, on "Christ the Great Reformer."

Archdeacon Webber returned to the East, and sailed last week to spend the summer in England.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

New Church of the Messiah—Personals.

PLANS FOR the new Church of the Messiah, Baltimore, to be built on the site of the old structure, which was destroyed in the fire of February 7-8, have been completed. The style of architecture will be similar to that used in the old building, but the interior arrangements have been materially changed. The design is at once handsome and convenient and especially adapted to the requirements of a church in the heart of the business district. The site has been cleared of debris and work on the new structure will soon be started. The new building will be of Colonial style, having a frontage of 85 feet on Gay Street and 142 on Fayette Street. There will be three entrances to the church—two on Gay Street and one on Fayette Street. There will be two additional entrances to the Sunday School portion of the building, both of which will be accessible from the Church. The church will be lighted by large windows from the two streets upon which it fronts, as well as from a space on the south. The chancel will be in the east end of the building, with a choir and organ chamber on the north side, and the baptistry on the south side of it, opening into the chancel by broad arches. The sacristy will be on the south side of the baptistry on a level with the chancel and with an outside entrance. The church will have a seating capacity of 650. The centre aisle will be six feet wide, and the two side aisles each four feet wide.

The west end of the church will be connected with the Sunday School room by three arches, corresponding with those forming the front of the chancel, choir chamber, and baptistry. The Sunday School room will have a seating capacity of 450, and will have a gallery on three sides, divided into class rooms. In this room will be erected a tablet commemorating a gift of $8,000 from the old Trinity Church upon its dissolution this last spring. The infant class room will be located in the basement, at the east end.

The basement besides will provide the special needs of a downtown church. It will contain a reading room, a dining room, kitchen, pantry, and ladies' parlor, with toilet connected. In the west end, beneath the main Sunday School room will be a gymnasium, 40x60 feet, with a bathroom and toilets. The gymnasium will be up-to-date in every respect.

The material of the building will be of red brick and cream-white terra cotta. A tower will occupy an angle between the church and Sunday School room in a central position on Fayette Street. A memorial tablet will be placed in a gable on the Gay Street front with the following inscription:

"ERECTED 1835-6.
DESTROYED BY FIRE FEBRUARY 8, 1904.
REBUILT 1904."

The Rev. Peregrine Wroth, who has been rector of this church for a quarter of a century, has been active ever since the conflagration in working for a new building on the old site.

THE REV. ROBERT H. PAINE, rector of Mt. Calvary Church, Baltimore, delivered the baccalaureate sermon at Hannah More Academy, the diocesan school for girls, near Reisterstown, on Sunday evening, June 12th. The class day exercises, which were to have been on Monday, were omitted out of respect to the late William Keyser, who was treasurer of the Board of Trustees of the Academy. Mr. Keyser has aided the institution liberally, having given it over $30,000 during the administration of the present head of the Academy, the Rev. Joseph Fletcher. The annual musicale was given on Tuesday evening, and included the rendition of "Pinafore." Commencement exercises were held on Wednesday morning. Bishop Paret awarded the prizes and diplomas to the nine graduates. The Rev. W. H. Falkner, rector of St. Peter's Church, Baltimore, delivered the address to the graduates.

THE BISHOP of Central Pennsylvania delivered the baccalaureate sermon before the graduating class of the Jacob Tome Institute, Port Deposit, on Sunday morning, June 12th.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Mostly Personal.

THE REV. A. D. GRING, one of the missionaries in Japan, who is now staying in Cambridge, where his family have been in

residence for a year or more, lately observed the 25th anniversary of his landing in Japan. The Holy Communion was celebrated in the chapel of St. James' Church, Cambridge. Members of his family and a number of friends were in attendance to join with him in thanksgiving for his quarter of a century's service. Mr. Gring made an address appropriate to the occasion. He will have the sympathy of all American friends in the serious illness of his wife.

The endowment fund of St. Stephen's Church, Boston, started a few months, now amounts to $800.

St. Stephen's Church, Boston, has already begun its summer work. A play-room has been opened in the parish house for the children of the neighborhood. The summer kindergarten is at 13 Florence Street. St. Anna's House for the first time will be kept open during the warm months. The Mission House on Washington Street has been renovated. A new steam heating plant has been put in place, the walls have been painted, and the mission room, where services are held, has been decorated by one of the men who asked for help some time ago from the superintendent. He has willingly given his services for the kindness he has received in this place.

Archdeacon Babcock visited Christ Church, Hyde Park, his old parish, on Sunday, June 12th, and was cordially received by his former parishioners. He preached upon Diocesan Missions. The Archdeacon visited Princetown the following week and, in company with the Rev. Albert E. George, made arrangements for services during the summer at this place. Mr. George, who spends his vacation at the Nauset Lighthouses, will have charge of the services.

IOWA.

T. N. Morrison, D.D., Bishop.

St. Katharine's School — Waverly Deanery — Services at Belle Plain — Increase in Clergy.

St. Katharine's School, the diocesan school for girls, has just closed a remarkably successful year, the second under the charge of the Sisters of St. Mary. The wisdom of placing the school under the care of the Sisters has been amply justified in its more extended usefulness, both parents and pupils having only words of praise for its present management. At the annual commencement the sermon was preached by Bishop Olmsted of Colorado, who gave a scholarly and effective discourse. The address to the graduates was made by Dr. Bradley, President of Iowa College.

The semi-annual meeting of the Waverly Deanery took place June 16th and 17th, at Waterloo. The sessions were held in the two parishes of Christ Church and St. Mark's, who also extended generous hospitality to the attendants. The opening sermon was preached by the Rev. George Edward Walk of Cedar Rapids. The second evening's session was held at St. Mark's, when addresses on "Woman's Work" by the Rev. George H. Bailey and "Missions" by the Rev. John C. Sage, were made. The afternoon of the day was given over to the business meeting and to a conference on "Sunday Schools" and the "Work of the Woman's Auxiliary." The speakers were the Rev. Charles Lewis Biggs and Miss Susanna Weare, President of the Iowa Branch of the Woman's Auxiliary.

Services have been begun at Belle Plaine by the Rev. W. P. James of Marshalltown, who finds a nucleus of Church people anxious for the ministrations of the Church. The Rev. George W. Hinkle, rector of Christ Church, Waterloo, was chosen orator at the civic celebration on Memorial Day.

There are now 55 clergy actively at work in the Diocese, an increase of 16 since Bishop Morrison's consecration, five years ago.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

C. B. S. Celebration — Junior Clericus — Other Items.

The patronal festival of St. Clement's Ward of the Confraternity of the Blessed Sacrament of St. Paul's Church, Brooklyn, was celebrated on June 8th. There were celebrations of the Eucharist at 6:30 and 7 A. M., and choral Evensong at 8 P. M. At the latter service, the Very Rev. E. B. Taylor, Secretary-General, was the officiant and the Rev. Father Huntington, Superior O.H.C., was the preacher. The music was rendered by the vested choir of the church. Besides the clergy named, there were ten visiting priests, among whom was Archdeacon Bryan of Nassau County. The church was well filled and doubtless would have been uncomfortably crowded had not a severe electrical storm swept over the city about the time appointed for the service to begin. The procession, consisting of the crucifers, choristers, acolytes, and clergy, was an imposing one and the service was magnificently rendered. The beautiful marble altar was ablaze with the light of more than two-score of candles and was handsomely decorated with red roses. The sermon was delivered without notes and was a masterpiece of sacred eloquence.

The Junior Clericus enjoyed a very pleasurable outing as the guests of the Rev. Edmund B. Smith, rector of St. John's Church, Fort Hamilton, Monday, June 13th. The rector ministers to a large number of the officers and privates of the artillery companies stationed at Fort Hamilton, and as appreciation of his kindly ministrations they aided in the entertainment of the guests. A very interesting spectacle was the Light Battery drill, given on the drill ground of the fort in the morning. After lunch, the clergy had the opportunity of learning something of the work of the Seaman's Mission Society. The missioner of the Society, the Rev. A. R. Mansfield, had placed the steamer *Sentinel* at their disposal. The members enjoyed a short trip toward Sandy Hook, returning to the city along the water line where the work of the Society is carried on.

After two years' service as vicar of Christ Church chapel, Red Hook, the Rev. Horace R. Fell has resigned. His resignation takes effect the first of July. This severance of the relationship will be a matter of regret to the congregation.

The mission at Lynbrook, one of the recently organized stations of the Archdeaconry of Queens and Nassau Counties, still progresses. The first of July the mission will welcome the Rev. Edward Heim as minister in charge, recently appointed by the Bishop.

The committee on Social Service, appointed by the Bishop under the resolution of the last diocesan Convention, met in the Diocesan House, Thursday, June 15th. The work of the committee predicates aggressive measures toward the solution of the varied questions assigned to it. A sum of money has been offered to the committee to meet the expense of a probationary officer.

The Rev. F. C. H. Wendel, Ph.D., rector of the Church of the Transfiguration, Brooklyn, has organized, in connection with the parish as an auxiliary movement, a cadet corps. Thirty lads have been enrolled and have been placed under the competent direction of a member of the 13th Heavy Artillery N. G. N. Y. Uniforms will be adopted, and it is expected the fall will witness a more aggressive work along these lines.

MICHIGAN CITY.

John Hazen White, D.D., Bishop.

Endowment Fund Increasing — Rector of Trinity, Ft. Wayne, Instituted — Missionary Work.

The Bishop, though still suffering from a recent accident that severely injured his left side and arm, is making his visitations throughout the Diocese, and prosecuting his canvass for the completion of the $40,000 additional endowment of the Diocese. A point has been reached that insures the final success of this effort if a few more parishes and individuals do their part, and thus the financial future of the Diocese is made secure with a total endowment of over $65,000.

The Rev. E. W. Averill was recently instituted as rector of Trinity Church, Ft. Wayne, and the Church work in this important city is taking on new vigor under his active leadership. His successor at Peru, the Rev. A. McGinnis, has entered happily upon his work, and the Rev. Edwin Johnson is at La Porte. This fills all but one of the vacancies in the Diocese.

A most important step forward in the missionary work of the Diocese was the blessing of the new parish house at Kokomo by the Bishop, Whitsun Eve. A fine location near the High School was secured last year, and upon this corner lot a fine parish house and rectory combined has been erected, at a cost of $5,200. Seventeen were confirmed, a number of adults as well as infants were baptized, and Whitsunday congregations that filled the spacious hall, fitted up as a church, listened to the good Bishop's sermons and joined with the happy worshippers of St. Andrew's mission in their joyful Eucharist. The Church now commands the respect of the people of the city and has an opportunity for growth long wanting.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

New Organist at the Cathedral.

Mr. E. F. Hegeman, late organist of Racine College chapel, takes the organ of All Saints' Cathedral under his charge, in place of Miss Peterson who, after 30 years' faithful duty at the Cathedral, removes to Syracuse, N. Y. Mr. Hegeman is well skilled in musical work, and assumes this new duty the last week in June.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

An Indian Advanced to the Priesthood—Death of Mr. Joshua C. Pierce.

The Rev. Harvey Officer was the special preacher at St. Paul's Church, St. Paul, on the Second Sunday after Trinity. He came to the city to solemnize the marriage of his sister, Miss Alice, to Mr. Owens.

A notable service of unusual interest took place at St. Cornelius' Church, Birch Coulee, on the feast of St. Barnabas, when the Rev. Henry Whipple St. Clair, an Indian deacon, was advanced to the priesthood and two Indians were publicly admitted as lay readers. The entire service was rendered in the Sioux language. Previous to the ordination, Bishop Edsall administered Baptism, and confirmed several candidates. Before admitting the lay readers, the Bishop exacted from each candidate a pledge of loyalty to the Church and obedience to his priest. The *Veni Creator Spiritus* was then sung antiphonally by twelve priests arranged in a semi-circle, with the Bishop in the midst of them. The Rev. L. C. Walker read the Litany and Morning Prayer. The Bishop's address was a forcible statement of the doctrine of the ministry with its authority graphically described. The Rev. Dr. Tanner, in true Indian style, gave a history of the mission from its first inception, drawing lessons from those long entered into the rest

of Paradise. It is the first time in the history of this Diocese that the Indian language entire has been used in an ordination service, and the Rev. H. W. St. Clair is the first Indian to receive priest's orders. The whole service was inspiring and solemn. The candidate was presented by the Rev. C. C. Rollitt of Red Wing, and the Rev. Dean Burleson of North Dakota.

MR. JOSHUA C. PIERCE of Red Wing, one of the pioneers of that part of the state and an active communicant of Christ Church for many years, died on the 13th inst. He was born in New Hampshire 74 years ago, and came to Minnesota, settling in Red Wing in 1856. He has been a vestryman and junior warden of Christ Church for over 30 years. About four years ago he resigned as warden owing to failing health, but remained a member of the corporation as a vestryman till his death. He was one of the parish's most generous supporters and benefactors. He was the uncle of Dean Davis of Christ Church Cathedral, St. Louis.

NEWARK.

EDWIN S. LINES, D.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

New Parish at Hyde Park—Portrait of Dr. Holley—Altar Painting Dedicated at St. John's, Montclair.

A NEW PARISH may be formed in Hyde Park, a fashionable residence part of East Orange, as the result of agitation begun by certain residents and Church people there. The rectors of various Orange parishes have been for some time holding services on Sunday evenings in the Hyde Park Club House. The sale of that building to one of the denominational churches has made necessary the holding of the Church's services elsewhere. Until a chapel can be erected or secured which, it is said, will probably be early in October, all services will be in the homes of Hyde Park Church people.

A PORTRAIT in oil of the Rev. Dr. W. W. Holley, rector of Christ Church, Hackensack, was unveiled last week in the parish hall. The portrait was painted for the Guild of the Good Shepherd. A speaker at the unveiling was the Rev. John Keller of Arlington, who outlined the history of the parish, and spoke highly of Dr. Holley's four years' work.

ON SUNDAY, June 12th, the Bishop of Newark dedicated at St. John's Church, Montclair, an altar decoration, which has been presented to the parish by Mr. William F. Evans, well known as a patron of Amer-

ican art, and executed by Mr. J. William Fosdick of New York City. In this painting, St. John, who has been represented in art more than any of the other evangelists, is pictured as the aged "seer of Patmos." In early Greek art he is always the old, white-haired man with a flowing beard, but in the more modern pictures he is represented as a beardless, youthful apostle, with light, curling hair. In the Montclair decoration we have the venerable prophet, and, on the opposite side of the painting, the vision of our enthroned Lord, surrounded by the seven candlesticks, and holding the seven stars in His right hand. Between them is the Tree of Life, with its foliage overhanging both. This picture is a modern rendering of an early Italian art, and it is, correctly speaking, "an incised line painting." The drawing is burned into the panel of wood with hot metal pencils, and it is then carved, gilded, and painted. As it has come from the hands of the artist it is in this case noteworthy not only for the beauty of the design, but also for the richness of the coloring. He has, however, made no attempt to give a literal portrayal of the vision of St. John.

THE REV. HARRY W. JONES, chaplain of the United States training ship *Prairie*, which lately returned from Cuba, was a recent evening speaker at Trinity mission, Arlington. Chaplain Jones, who is a native of England, was formerly pastor of the Baptist church at Arlington. Some years ago, however, he took Holy Orders.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Annual Meeting of the Ministerial Association—Improvements Planned for St. Peter's, Perth Amboy—Other Items.

AT THE ANNUAL meeting of the Ministerial Association of Elizabeth, composed of clergy of every creed, the Rev. H. H. Oberly, D.D., rector of Christ Church, was chosen President for the ensuing year. Dr. Oberly read a paper before the Association on "Religious Education in the Public Schools." The Association is an excellent example of what can be done in united Christian work through a friendly organization of clergymen, without any disloyalty to the principles of each religious body. At the annual dinner of the Association more than thirty clerical members were present. As a result of the discussion of Dr. Oberly's paper, a committee of five was appointed to consider the subject of religious education and to report in the fall. Committees were also appointed to map out a system of religious services at the almshouse, jail, hospitals, and other public institutions.

THE PLAINFIELD CLERICUS held its last meeting until autumn, on Tuesday, June 21, with the Rev. C. L. Cooder, rector of St. Paul's Church, Rahway. There was a profitable discussion of the topic, "The Usages and Customs of the Sanctuary."

THE CONVENTION JOURNAL is published, only a month since the Convention was held. It does great credit to the painstaking secretary and to the printers, and its early issue will give it added value as a record of the Church's progress.

A NEW CHANCEL is among improvements planned for old St. Peter's Church, Perth Amboy. The organ and the fine vested choir are now separated by the entire length of the church, and the building of the new chancel will bring them together. St. Peter's is the oldest parish in the Diocese. A church building was erected in the close of the seventeenth century, and though the early records have been lost or destroyed, stones in the graveyard point to a date even earlier than the erection of the first church. The parish is well endowed.

THE MARKS of the recent fire at Trinity Church, Hightstown, are disappearing, and the new addition to the building is fast rising—much faster, indeed, than the funds from missionary collections are coming in to pay for the work. Dr. Baker, Dean of the Convocation of New Brunswick, has sent out an appeal to the clergy, who surely will not forget the aged missionary in his day of need. There are signs of the stirring of new life both in the town and in the parish, and the Bishop writes that the work is well worthy of the support of Convocation.

ANOTHER old parish which shows signs of new life is Trinity Church, Woodbridge. By a curious provision of its royal charter, the only legal voters in this parish are the wardens and vestrymen. They meet every year to elect themselves or others whom they wish to succeed them.

A LARGE Confirmation class of children, presented recently at Christ Church, Trenton, calls attention to the rapid growth of this parish under its rector, the Rev. E. J. Knight. The progress of the Church has been phenomenal. But a few years ago a mission Sunday School was begun in a hired room by a faithful band of Church women. Now there are 494 communicants, a Sunday School numbering 525, a large stone church, a rectory, and parish house, and a mission chapel in another part of the city. Rarely are faith and zeal so quickly and so largely rewarded.

OHIO.

WM. A. LEONARD, D.D., Bishop.

New Building for St. Mark's, Toledo, Progressing—Annual Meeting of the W. A.—Rev. E. W. Worthington's Anniversary—B. S. A. Meetings.

THE FOUNDATION of the new St. Mark's Church, Toledo (Rev. L. P. McDonals, D.D., rector), which is of concrete, is finished, and the building is going forward as fast as money comes in. This parish has lately received from Trinity Church its choir leader, Prof. W. C. Thompson, with a number of the men and boy singers. This addition to the chorus choir renders the music more effective than ever. A second Confirmation class in this church, with the number confirmed in March brings the total of additions in membership to an unusually encouraging figure.

TRINITY CHURCH (Rev. A. Leffingwell, rector), has lately secured as organist and choir leader, Prof. John Allen Richardson, late of Grace Church, Grand Rapids, Mich.

THE PARISHIONERS of St. John the Evangelist and Church people generally, are rejoiced that the Rev. W. A. Grier has declined a call to Philadelphia. The missionary efforts of the late rector of St. John's, the Rev. W. C. Clapp, and of its former Sunday School Superintendent, Mr. J. T. H. Mackenzie, both of whom are in mission work in the Philippines, have increased the zeal of the Church in Toledo for Missions.

THE ANNUAL MEETING of the Woman's Auxiliary of the Diocese was held at Grace Church, Cleveland, Tuesday, May 31st. The meeting opened as usual with a celebration of the Holy Communion. Addresses were made by Bishop Leonard and Mr. John W. Wood, Secretary of the Board of Missions. The good work done by the women during the past year was reported through the Vice-Presidents, Mrs. Robert Rhodes for the Cleveland Convocation, Mrs. Bolles for the Toledo Convocation, and Mrs. Buttles for the Sandusky Convocation. After luncheon, served by the Grace Church Auxiliary, other reports were made and papers read and pledges taken from the various branches for the coming year's work. The Rev. G. F. Mosher of Shanghai gave a most interesting and inspiring account of his work in China. About 225 were present. Mrs. W. A. Leon-

ard was reëlected President, and Mrs. Verna S. Bates, Secretary and Treasurer.

On Trinity Sunday, the Rev. E. W. Worthington celebrated the 25th anniversary of his ordination to the priesthood. A number of his friends among the clergy and laity, in a quiet way, made up a purse, suggesting that it might be used to purchase a chalice and paten as an appropriate memorial of the occasion. The Rev. Mr. Worthington has been a most faithful and zealous pastor at Grace Church for nearly seventeen years, beloved not only by his own people, but by all who know him.

At the June meeting of the Cleveland Clericus, a remarkably fine paper was read by the Rev. Samuel N. Watson, D.D., of St. Paul's Church, Akron, on "The Embyology of Personality." The subject was presented from the standpoint of a biologist in a thoughtful, scientific, and yet most reverent way. Dr. Watson was requested by the Clericus to continue the subject in another paper as soon as he finds it convenient. The Clericus decided not to adjourn for the summer.

The last Local Assembly for the season of the Brotherhood of St. Andrew in Cleveland, was held in the Brotherhood rooms at Trinity Cathedral, Friday evening, June 3d. Brief talks about the State Convention, which was recently held in Toledo, were given by a number of those who were present. Mr. Frank V. Whiting, the President of the State Council, spoke of the plans of the Council. Mr. Filmer of Lorain gave an interesting and helpful account of the good work the Brotherhood chapter is doing in that city.

The Local Council of the Brotherhood in Cleveland is taking active steps towards awakening a new interest in the work of the Brotherhood in Cleveland and vicinity, and several chapters are expected to be organized in the early fall. At the Church of the Good Shepherd (the Rev. B. W. R. Tayler, rector), a meeting was held in the interest of the Brotherhood on Sunday evening, June 12th. Addresses were made by the rector, and by Messrs. John Zundell of Trinity Church, Toledo, Ray Marsh, and H. D. Jones of Emmanuel Church, Cleveland. Both a senior and a junior chapter are soon to be organized.

A pleasant, and it is hoped, profitable reception in the interest of the new Cathedral was tendered by the Bishop and the Dean and wardens of Trinity Cathedral to the Church people of Cleveland, on the afternoon of June 10th. The Bishop explained the revised plans of the Cathedral, and asked for gifts to complete it and to provide for its adornment. The treasurer, Mr. Wm. G. Mather, read a statement showing the development in plans from the original purpose and the consequent increase in the estimated cost. To complete the plans as they now stand, will require $552,000, of which about three-fourths has been already contributed, all but $13,000 of this coming from Trinity parish. After the serving of light refreshments, the Bishop and Dean conducted the people present through the new building. The work of construction is being pushed rapidly forward. The outside walls are finished and the walls of the clerestory are several feet high. The building committee is making earnest efforts to raise at once all the money needed to put up the building complete with the narthex and tower.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Personal Items—Old Building Razed—Gift to St. Luke's, Germantown.

It is interesting to note that institutions not entirely identified with the American Church are prone at commencements and other functions to ask for the use of our parish churches and to call upon our priests to assist in giving such occasions a dignity which is not possible among the denominations and out of question among the adherents of the Roman Church. At the commencement of the University of Pennsylvania, during the week, the baccalaureate sermon was preached by the Rev. W. C. Richardson, rector of St. James' Church, where several hundred of the graduates assembled on the Second Sunday after Trinity. But a more remarkable instance of the influence of a priest of the American Church was that of the oration, on Wednesday, June 15, 1904, at the Academy of Music, Philadelphia, before a class of nearly six hundred graduates of the University of Pennsylvania and their friends. At this time the Rev. David McConnell Steele, rector of St. Luke-Epiphany Church, Philadelphia, was the selected orator, and his theme was "Our Great Heritage." He held his audience spellbound. It was a masterly review of the history of the United States. At this time the degree of D.D. was conferred on the Rt. Rev. Richard Henry Nelson, D.D., Bishop Coadjutor of the Diocese of Albany.

The Rev. Thomas Frederick Davies, Jr., has declined a call to old St. Peter's Church, Philadelphia.

The Rev. Daniel Ingalls Odell of the Church of the Annunciation, Philadelphia, opened the chapel of the Holy Name, Cragsmore, Ulster County, N. Y., on the Third Sunday after Trinity. This chapel is only open in the summer, and the services will be in charge of the Rev. Duncan Convers. The sacred vessels which were stolen from the Church of the Annunciation some time ago, have been replaced.

It was a very sad coincidence that at the time of the ceremonies incident to the laying of the cornerstone of St. Ambrose mission (the Rev. Wm. Bernard Gilpin, rector), on Saturday afternoon, June 11th, that at about the same time the one who had been most instrumental in holding the congregation together for a number of years—Mr. William Simpson—departed this life. The Bishop Coadjutor, in his address, spoke of the faithfulness of this layman.

The old building once used as a place of worship for the congregation of the Church of the Resurrection, Broad and Tioga Streets (the Rev. Joseph R. Moore, rector), which was built in 1851, has been torn down. In the cornerstone was found a paper reading as follows: "The cornerstone of this church edifice was laid by the Rt. Rev. Alonzo Potter, Bishop of the Diocese of Pennsylvania, on the tenth day of October, A. D. 1851. Millard Filmore, President of the United States; William F. Johnson, Governor of Pennsylvania." There is now in cash the sum of $10,000 toward the building fund of the parish house.

The Sunday School of St. Mary's Church, Wayne, Pa. (the Rev. Charles M. Armstrong, rector), has a unique method of reciting a portion of the Catechism. It is pointed like the Psalter and sung to a musical setting.

The House of Prayer, Branchtown (the Rev. C. Thacher Pfeiffer, rector), has received from St. Luke's Church, Germantown, a gift of a beautiful set of green altar hangings.

The Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, Philadelphia, will shortly make a trip abroad. He will be accompanied by Mrs. Tomkins.

During the summer old Emmanuel Church, Kensington (the Rev. Edward G. Knight, rector), will be entirely renovated. This has been a good old evangelical parish for many years—with the sanctuary arrangements much like old St. Paul's Church and Gloria Dei Church, with a high pulpit in the extreme rear and the Holy Table just below the pulpit. The chancel arrangements will be changed so as to admit of a vested choir. This parish was admitted into union with the Diocese in 1837.

During the summer those Sunday Schools which do not close, change the hour of meeting from afternoon to morning. In some parishes the evensong is omitted.

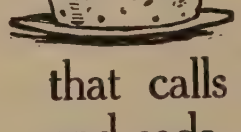
PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Meeting of the Clerical Union—New Rector at Fredonia.

The June meeting of the Clerical Union was held on Monday, the 13th inst., at St. Peter's parish house. Luncheon was served at 1 o'clock, and later a paper was read by the Rev. D. L. Ferris on "The Modern Sunday School," followed by a discussion.

The Rev. W. H. Morgan of Fredonia, N. Y., has been called to the rectorship of St. James' Memorial Church, Titusville, made vacant by the resignation of the Rev. A. J. Nock, and will enter upon his duties on September 1st.



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QUINCY.

M. E. Fawcett, Ph.D., Bishop.

Rector Called to Galesburg.

Grace Church, Galesburg, has called the Rev. T. W. C. Cheeseman, late of St. John's, Clinton, Iowa, to be rector. The Rev. Mr. Cheeseman has been taking temporary duty at Menasha, Wis.

RHODE ISLAND.

Wm. N. McVickar, D.D., Bishop.

St. Barnabas' Guild for Nurses.

The Providence Branch of the Guild of St. Barnabas for Nurses began its annual meeting with a celebration of the Holy Communion (Rev. Geo. McC. Fiske, chaplain, celebrant), on St. Barnabas' day. The annual reports were read in the Webster Memorial Guild House on Saturday afternoon, and officers for the ensuing year were elected as follows: Rev. George McClellan Fiske, D.D., Chaplain; Miss Mary Talbot Peck, Secretary; Miss Mary L. Austin, Treasurer. On Sunday evening June 12th, the Rev. Wm. Pressey of Ashton preached the annual sermon before the Guild, taking as his text, II. Kings iv. 31. The offerings at these services were for the united work of the guild, viz., support of a nurse in the Philippines.

SALT LAKE.

Progress of the Cathedral—Personal.

After three years' persistent effort, St. Mark's Cathedral in this city has been successfully enlarged so as to make it conform to original plans, and it has also been renovated and beautified throughout. When built by Bishop Tuttle, a generation ago, only the nave and one transept could be completed, and for many years these afforded sufficient seating capacity for congregation and choir. The church, which is situated near a point where the business district merges into a populous resident quarter, is a most substantial structure of limestone, trimmed with brown stone, all from quarries in the state, and the extension was carried out on the same solid scale. There is now a deeply recessed chancel with ample accommodation for the Bishop's throne, clergy stalls, and choir seats. The organ, an old but exceedingly sweet-toned instrument, has been removed to its own loft, leaving the entire nave and both transepts for the use of the congregation. The walls and roof have been freshly decorated, and the whole presents an artistic and restful appearance. The amount expended on improvements up to the present is about $12,000, of which nearly all has been raised by communicants and friends and the self-denying labors of the ladies' guild. There are, of course, many desiderata which it is believed will be provided by the piety of individuals. A splendid window in memory of the late Bishop Leonard is to occupy the place of honor over the altar. A handsome lecturn to the memory of the late Daniel H. Wells, a faithful and beloved rector, is also to be provided. In time a tower with a peal of bells may be added. Meanwhile work is being done on the crypt where a small chapel will be set apart for week-day services and occasional administrations of the Sacraments. The entire work has been planned and pushed forward by the Dean, Very Rev. James B. Eddie, B.D., whose sound business foresight and cheerful optimism have inspired the people to renewed effort in spite of many discouragements.

The Most Rev. the Presiding Bishop before leaving Salt Lake City after his recent visit, was pleased to express his warm approbation of the manner in which the business of the District is being carried on by the clergy and lay officers. It is an immense field and offers few attractions from a worldly standpoint, but there are glorious opportunities for men with a true vocation to do valiant work for the Master's cause in many small towns, farming settlements, and mining camps.

The Rev. Charles E. Perkins, rector of St. Paul's Church, Salt Lake, is making a short visit in the East. During his absence the parish is under the care of the Rev. George C. Hunting, Superintendent of St. Mark's Hospital.

SOUTHERN OHIO.

T. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bishop Coadj.

Deaf Mutes' Service at Trinity Church, Newark

On the Second Sunday after Trinity, at 10:30 a. m., in the chapel of Trinity Church, Columbus, the Rev. A. W. Mann administered Baptism to three adult deaf mutes. In the afternoon, he preached the baccalaureate sermon at the State Institution for Deaf and Dumb. At 7:30 p. m., a "combined service" was held at Trinity Church, Newark.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Gifts to Trinity Church, Nashville, and to Grace Church, Paris—Death of Miss Richardson.

At Holy Trinity Church, Nashville, the Rev. William B. Allen has been appointed to the charge by the Bishop, and the parish shows marked improvement along all lines; a fund has recently been raised for painting and beautifying the church and another for a memorial window in the chancel to the memory of the late Rev. Campbell Martin, formerly a rector of Holy Trinity.

At Grace Church, Paris, a beautiful chancel window has recently been placed as a memorial to Bishop Quintard, and the people are looking forward to the consecration of the church at the meeting of the Convocation at that point in November. Monthly ser-

COFFEE CATARRH

AN UNEXPECTED CAUSE.

It is curious how many diseases come from a disordered nervous system which locates diseases in some part of the body, and the primary cause can often be traced to coffee, which first breaks down the nervous system. A Georgian says:

"There is no doubt coffee gave me nasal catarrh. The ceptim in my nose was all gone and the catarrh was eating its way, getting hold of the main bone of the nose. It also affected my sight very much.

"My nose was constantly dripping bloody water, but in two weeks' time after I quit coffee and used Postum Food Coffee in its place, I could see my way very well, the dripping from my nose stopped and my nose finally got perfectly well and healthy as far as is possible for the ceptim to grow back.

"There is no doubt it was a case of coffee catarrh and the cure was made entirely by changing from coffee to Postum. The rest of my family took up the new drink and Postum relieved my wife and little boy of frequent headaches and what is called 'coffee headache' is not known in our family any more. Our sleep is so much more refreshing.

"We have influenced many people to try Postum and all of them like it better the longer they use it and most of them say it is better than coffee." Name given by Postum Co., Battle Creek, Mich.

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vices are being held at Paris by the General Missionary, Rev. R. W. Rhames. The design of the memorial window is a life-size figure of the Christ in ascension, with hands outstretched, blessing the disciples.

Epiphany parish, Knoxville, mourns the loss by death of Mary Richardson, an old and faithful communicant who had given her life to Christian education; and although a native of New Hampshire, came to the South before the war, and was largely identified with its interests through all the succeeding periods until her death, and her influence and example will long be felt.

At St. John's Church, Knoxville, the Brotherhood of St. Andrew has taken on new life under the directorship of Mr. Fred Huber, and a sinking fund has been started for the final extinguishment of the Church debt by the assistant, the Rev. William Mercer Green and Mr. Horace Vandeventer. The Girls' Friendly Society in this parish, as well as in Epiphany Church, are showing increased interest.

St. James' Church, Cumberland Furnace, has reopened with regular services once a month by the General Missionary.

The Bishop, at the diocesan Convention, appointed Mrs. W. H. O'Keefe, of Greenville, Custodian of Funds for the Board of Missions for the Woman's Auxiliary of Tennessee.

St. Alban's Church, South Memphis, is nearly completed, and the total fund nearly pledged for its payment.

The Rev. Nevill Joyner has been quite successful in his efforts in raising the Memorial Professorship to Bishop Quintard for the Chair of Theology at Sewanee, during his visit through west Tennessee.

At the Confederate reunion at Nashville, Bishop Gailor conducted the memorial service at Christ Church (the Rev. F. F. Reese, D.D., rector), for the soldiers who fell in the Civil War, and the Bishop also delivered the address; the service was an impressive one and largely attended.

A Retreat for the clergy near Sewanee was recently held at Monteagle, under the direction of the Holy Cross mission preachers, which proved helpful to those in attendance; the Retreat was conducted in Fairmount chapel (the Rev. Dr. Du Bose, in charge), and entertainment was provided at the home of Mr. Overton Lee of Nashville near the chapel. A series of missions is contemplated at the various mission stations in the mountains about Sewanee.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Health of the Bishop.

The friends of the Bishop of Washington, and Churchmen generally, will be glad to know that he is steadily improving. His secretary wrote, on June 17th, that he was a shade better than the day before, that for ten days he had had good nights, and each day his temperature had been a fraction lower, and that his physician was on the whole much encouraged. The Bishop's illness has not taken a severe form, and the anxiety has been from his wearied condition when attacked. It is hoped now that the crisis will soon be favorably passed and that he will be able shortly to go to the seashore. His plans have, of course, been deranged. He had intended sailing for Europe on June 11th.

The Rev. F. B. Howden, rector of St. John's Church, Georgetown, has been given leave of absence for some months, and gone to the North in search of restored health. He contracted a cold last winter from which he has been unable to recover, and has been in a delicate condition.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Gathering of the Sunday Schools of Buffalo—Gift to All Saints', Sinclairville.

On Sunday, June 12th, the Church Sunday Schools of Buffalo were assembled in mass meeting in Convention Hall. The big auditorium was nearly filled with about 4,000 children besides their teachers, parents, and friends. Conspicuous in the gathering were the khaki uniforms of the boys of St. Andrew's Cadet Corps, of whom there were about 300 present. The orchestra of the Church of the Ascension, with Mr. H. H. Hill, organist of that parish at the big organ, furnished the instrumental music. On the platform were the Bishop of the Diocese, and the Rev. Canon Dann of London, Ont., who made the address to the assembled schools and most of the clergy of the city. Bishop Walker first addressed the children, after which he introduced Canon Dann.

Previous to the meeting in Convention Hall, the cadets from the various parishes formed in regimental order at the Circle and marched to the corner of North Street and Elmwood Avenue, where they passed in review before Bishop Walker and the committee of the Cadet Corps Association, and proceeded to the hall.

The Western New York Babies' Branch of the W. A. presented a Baptismal font to All Saints' Mission, Sinclairville, which was blessed by Archdeacon Ayres on the Second Sunday after Trinity at the morning service and used for Holy Baptism at the evening service of the same day.

CANADA.

Diocese of Ontario.

Bishop Mills was taken very ill with inflammatory rheumatism, June 9th, but was able to be removed from Brockville, where he had been presiding at the annual meeting of the diocesan W. A., to his home in Kingston. The Bishop's programme for the month of June for a visitation through the county

FOOD FACTS

WHAT AN M. D. LEARNED.

A prominent physician of Rome, Georgia, went through a food experience which he makes public:

"It was my own experience that first led me to advocate Grape-Nuts food and I also know from having prescribed it to convalescents and other weak patients that the food is a wonderful rebuilder and restorer of nerve and brain tissue, as well as muscle. It improves the digestion and sick patients always gain just as I did in strength and weight very rapidly.

"I was in such a low state that I had to give up my work entirely and go to the mountains of this state, but two months there did not improve me; in fact I was not quite as well as when I left home. My food absolutely refused to sustain me and it became plain that I must change, then I began to use Grape-Nuts food and in two weeks I could walk a mile without the least fatigue and in five weeks returned to my home and practice, taking up hard work again. Since that time I have felt as well and strong as I ever did in my life.

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Grand Rapids & Indiana R'y. Grand Rapids, Michigan

of Leeds had had to be cancelled.—THE 18th annual meeting of the Ontario W. A. was held at Brockville, June 8th, 9th, and 10th. There were a large number of delegates present, and in her address the President, Mrs. Buxton Smith, wife of the Dean of Ontario, reported 50 branches with a membership of 1,500, and contributions to Missions amounting to $2,189. There are now 46 life members. The public meeting was on the evening of Tuesday, June 7th. The annual thank-offering was given to the Clergy Superannuation Fund.

Diocese of Toronto.

AT THE recent session of the diocesan Synod in the beginning of June, it was decided that a diocesan Sunday School Association should be formed, and a draft of the constitution for the same was submitted to the Synod.—IT BEING made clear that the stipends paid to the clergy in the rural districts are quite inadequate, it was decided that steps should be taken to remedy this defect. A resolution in favor of Church union was introduced in the Synod by the Rev. Dr. Langley, seconded by the Hon. S. H. Blake.—A MOVEMENT has been begun by Canon Dixon, to provide a holiday fund for the clergy, the purpose of which is to give a rest to some of the clergy who cannot afford to take a vacation. It will be so conducted that no one need know who is assisted.

Diocese of Ottawa.

THE DIOCESAN SYNOD concluded its labors June 9th. A motion by Mr. J. M. Courtney, favoring a change in the date of holding the Synod from June to January, was adopted by an almost unanimous vote. The matter will come up for final action at the Synod meeting next year.—THE MEETING of Provincial Synod, it is understood, will be postponed till October.

Diocese of Niagara.

THE DIOCESAN SYNOD opened June 14th, with a comparatively small attendance. In Bishop Dumoulin's charge one matter referred to was the small salaries paid to the country clergy. The average salary was $600, and at no time had there been so many vacancies with so few men to fill them. The Bishop spoke strongly, urging a betterment of the financial position of the clergy, and on his suggestion a committee was appointed to report on clerical stipends. Speaking of Church services, the Bishop advised that tney should be made as short as allowable, dispensing with all long anthems, reading of hymns, etc. He also condemned the use of the Revised Scriptures.

Diocese of Quebec.

BISHOP DUNN began a Confirmation tour in the eastern townships, June 14th. He intended to continue adding confirmations in that district for the rest of the month.

Diocese of Selkirk.

A STRONG PLEA for more men comes from this Diocese. There is room for many more workers, but special need for three at once —two for the Indian work and one for the white work.

Diocese of Algoma.

THE TRIENNIAL meeting of the Algoma W. A. was held at Sault Ste Marie, June 8th, 9th and 10th. The triennial Council of the clergy was held at the same time. There was a celebration of Holy Communion on the morning of the 8th, attended by both men and women delegates, and in the evening a choral service in the Pro-Cathedral.

EDUCATIONAL.

THE COMMENCEMENT of the Bowman Institute took place on Tuesday, June 7th, at Trinity Church, Pittsburgh. The music was furnished by the vested choir of the parish, and the address to the graduates was made by the Rev. C. A. Bragdon, S.T.D., of Homestead, from the text, II. Peter, i. 5-7. There were six graduates, and the diplomas and honors were given by the rector of the school, the Rev. Dr. Coster. The commencement was followed by a reception in the parish house.

THE WESTERN UNIVERSITY of Pennsylvania, at its commencement on Thursday, June 16th, conferred the degree of Doctor of Divinity upon the Rev. A. D. Heffern, for many years a priest of the Diocese of Pittsburgh, now a professor in the Philadelphia Divinity School.

THE 17TH YEAR of Harcourt Place Seminary, Gambier, Ohio, has closed with two days of commencement exercises. Those of graduation occurred on Tuesday afternoon, June 14th, in the gymnasium of Lewis Hall, Bishop Leonard of Ohio presiding. The annual address, a most finished and beautiful one, was made by Canon Watson of Trinity Cathedral, Cleveland. The diplomas were given to the graduates by the Rev. Dr. Smythe, rector of Harcourt parish. The graduates were: Ruth Emeline Adamson of Terre Haute, Ind.; Sada Cohn of Buffalo, N. Y.; Mary Florence Eddy of Middleport, N. Y.; Inez Fillmore of Gambier; Gertrude May Heasley of Emlenton, Pa.; Ethel Ann Lord of Park River, North Dakota; Margery Louise Sanders of Chicago, Ill.; Olive Anna Smith of Trenton, Mich. A pleasant reception in the school parlors, largely attended, followed. There were many visitors from out of town.

On Wednesday afternoon, from one to four o'clock, the annual alumnae luncheon took place. A long table was set in the shade of the trees on the lawn in front of the historic Bishop McIlvaine house, and thirty-four ladies sat down to the luncheon. The President of the Association, Miss Mary McCracken of the class of 1891, niece of Chancellor McCracken of the University of New York and grand-niece of the late Rev. Dr. William Sparrow, one of the great men

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Fourth of July

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of Gambier in the olden time, was toastmistress. Among the speakers was Miss Grace Dewey, senior teacher and a relative of Admiral Dewey. She gave many reminiscences of her ten years at Harcourt. Miss Margaret Doolittle, a member of the first graduating class, spoke on "Early Days." Mrs. Barker Newhall, now the wife of a Kenyon professor but formerly for seven years instructor in Modern Languages at Harcourt, spoke of the school from the standpoint of a teacher, paying a beautiful tribute to Mrs. Hills, the beloved Principal of the school, to whose tact, consideration, and loveliness she felt the teachers were indebted for the happiness and comfort which they experience here. Miss Josephine Hills, from Kansas, a member of the class of 1899, one of the reunion classes this year, toasted the class in a brilliant, captivating way. Miss Sada Cohn of Buffalo, President of the graduating class, toasted her class very prettily, and Mrs. Hills made the closing speech, emphasizing particularly her pleasure in receiving new pupils who are sent by the graduates and old girls. They know so well the high purposes of the school, that she is assured no inharmonious elements will ever enter through their influence. The election of officers resulted as follows: President, Miss Mary H. Barkdull of Toledo, Ohio; Vice-President, Miss Rosalie Pendleton of Shepherdstown, W. Va.; Secretary, Miss Dell Angell of Columbus, Ohio; Treasurer, Miss Estelle Fish of Gambier.

The commencement exercises of Racine College Grammar School took place on the 14th-16th insts. At the meeting of the trustees on Wednesday, there were 22 present out of a total of 27, which is a remarkable attendance for so large a board. Among those present as trustees were the Bishops of Springfield, Milwaukee, and Indianapolis, and Chief Justice Winslow of the Wisconsin Supreme Court. The meeting was a very enthusiastic one, and there is every prospect for permanent improvements in the near future. Thirty thousand dollars has been pledged for the building of a gymnasium and heating plant, provided an equal sum is raised, $10,000 of which has already been pledged. The enrollment numbered 167 boys. The warden's reception on the night of Wednesday was largely attended. On Thursday, under command of the military officers, there was a sham battle on the campus which brought a large number of spectators. Luncheon followed in the refectory, and the distribution of the athletic prizes. The Badger and Clarkson cups were delivered respectively by Bishop Seymour and Bishop Francis. This event is the "high time" for the boys, and their enthusiasm was unbounded. The commencement exercises were in the chapel, preceded by Evensong, heartily sung by the choir. Diplomas were given to the six graduates, and class prizes distributed, the Bishop of Milwaukee making the address. A large reception at night closed the festivities of the season. The old-time visitors were as enthusiastic as the boys of to-day, and all the glory of the past was renewed by the enthusiasm of the present.

On Thursday, June 16th, the commencement exercises of St. Stephen's College, Annandale, N. Y., began with a short service in the chapel of Holy Innocents'. It was intended to confer the degrees beneath the trees on the campus, but a brief shower confined the exercises to the chapel. The following orations were delivered: "Patriotism," by Robert Evans Browning; "Abolition of the Army Canteen," by Ernest Collard Tuthill; Valedictory, "The Radical Evil of Today," by Mortimer Stacy Ashton. The degree of Bachelor of Arts was conferred upon the following: Mortimer Stacy Ashton, Robert Evans Browning, James Farmer Elton, George Stephen Silliman, Gilbert Prower Symons, Ernest Collard Tuthill, Watson Bartemus Selvage, as of the class of 1898, and Samuel Haskins Groser, as of the class of 1879. The degree of Master of Arts was conferred upon the following:: Arthur Rose, B.A. '83; the Rev. Henry Lowndes Drew, B.A. '00; Harold Dunstan Clum, B.A. '01; and Alleyne Carleton Howell B.A. '01. The following prizes were awarded: McVicar prize in Elocution to Ernest Collard Tuthill, '04; History of Philosophy, Gilbert Prower Symons, '04; Greek Prize, William Shroeder, '07; Hellenistic Greek, Mortimer Stacy Ashton, '04; Patristic Latin, Mortimer Stacy Ashton, '04; Psychology (junior year), Gerald Lewis, '05; Psychology (senior year), Gilbert Prower Symons, '04, and Mortimer Stacy Ashton, '04; Ethics, Gilbert Prower Symons, '04; Mathematics, Seymour Guy Martin, '04; Physics, M. Wilford Hicks, '05; Poetry, Gilbert Prower Symons, '04. The exercises closed with the usual hymn and benediction.

The commencement exercises of St. Paul's School (Garden City, L. I.) of the Cathedral Foundation of the Diocese was held the past week. The Dean, the Very Rev. J. R. Moses, preached the baccalaureate sermon the morning of the Second Sunday after Trinity. Tuesday evening the students tendered a reception to the Faculty, clergy, and friends. Wednesday morning the thirty students, comprising the entire sixth form of the school, received diplomas from the Bishop of the Diocese. It is understood fifty per cent. of the graduates will return to post-graduate courses. The Bishop's prize for Greek was awarded to Sidney M. Phelan; the Steinway prize for German to Geoffrey O. Smith and Edward T. Burnett; for the most progress in Latin to Richard C. Hunt; for the most progress in Greek to John Ellis Knowles; Ancient History, Kinsley Moses; Elementary History, Alexander Johnson; Advanced Algebra, Percival Galt; Solid Geometry, Malcolm Hoover; Chemistry, Nejeeb Mallouf; Arithmetic, W. S. Ginnell. The address was delivered by the Very Rev. Wilford L. Robbins, D.D., Dean of the General Theological Seminary.

Shattuck School, Faribault, Minn.—Faribault, beautiful at any season, was doubly fair this year during the commencement time of our great Church schools. St. Mary's Hall graduated a goodly number of girls on Tuesday, June 6th, and the 39th annual com-

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mencement of Shattuck was held the following Thursday.

On Sunday, June 5th, the Rev. Herman Page of Chicago delivered an excellent sermon on Perfection through Obedience, to the cadets of Shattuck; and on their Commencement day the boys and their friends had the privilege of listening to a very able and inspiring address on Opportunity delivered in the Auditorium by United States Senator Moses B. Clapp.

Seventeen boys received diplomas, several graduating with high honors. Among the graduates were the sons of Bishop Edsall and Bishop Morrison of Iowa.

Twenty-four cadets finished the year with the maximum mark of 100 in deportment; ten took special honors in all their studies with a standing of 96 per cent., and eleven others stood in all studies 90 per cent. The highest standing in scholarship was attained by David L. Vail of Milnor, N. D., the son of a Shattuck alumnus.

The military drill which occupied the whole of Wednesday under the inspection of three United States Army officers was pronounced of a very high order, and Cadets John L. Evans, Charles E. Betcher, and Paul M. Kellogg will be recommended to the War Department for commissions, should their services be desired.

Shattuck, which has grown from infancy to sturdy maturity under its capable rector, Dr. James Dobbin, who for thirty-seven years has stood at the helm of affairs, never was in healthier condition than now.

Its whole moral tone has steadily risen during the past few years, so that, in the Bishop's words, no one need hesitate sending their son from home to this school, where the religious life is looked after with the same degree of interest as is that which is intellectual or physical.

MUSIC

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

The twenty-fifth anniversary of the rectorship of the Rev. Henry Harrison Oberly, D.D., rector of Christ Church, Elizabeth, N. J., which was celebrated on Whitsunday, calls to mind the debt of gratitude the Church in general, and the Diocese of New Jersey in particular, owes him for his vigorous and untiring devotion to the cause of Church Music.

During the past quarter of a century he has never ceased his efforts to restore the musical ritual to its traditional plane, and he has done more to elevate the service of Choral Eucharist to its true position than any ecclesiastic in his Diocese.

The influence of the clergy in shaping the musical affairs of the Church is of enormous importance, and cannot be exaggerated. When we have more priests like Dr. Oberly, aggressively loyal to the teachings of the Anglican School, such anomalies as "female vested choirs" will indeed be scarce, and "choral services" based upon the "do as you please" principle will be still scarcer.

As there is a growing interest felt in the establishment of choir schools, we give the following information regarding the plan of the school connected with the Cathedral of St. John the Divine.

The Head Master is the Rev. Ernest Voorhis, A.M., Ph.D. The other officers consist of an assistant master, an organist and choirmaster, an instructor in gymnastics, an instructor in manual training and drawing,

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The school-house is a temporary building situated on the Cathedral grounds at 112th Street and Amsterdam Avenue. The catalogue states: "The school is exclusively for the education of the choristers of the Cathedral, who, in consideration of singing in the choir, receive their education free, parents having only to supply books, stationery, and uniforms. Boys are received into the school at first on probation, and before they can be formally admitted to the choir, their parents or guardians must sign an agreement promising not to remove them without express permission of the authorities.

"All choristers are subject to a periodical examination, and can be retained in the school only upon the understanding that they reach and maintain such efficiency as the Cathedral services demand. As the moral tone of the school is of the highest importance, boys can be retained only so long as their conduct is satisfactory to the authorities of the school. The greatest care is taken of the morals, manners, and language of the boys.

"Candidates should be between the ages of nine and twelve. Older boys will not be received except in cases of special musical ability. A correct ear and good voice are indispensable. Good reading, clear articulation, and correct pronunciation are also essential. Candidates will be examined in reading, writing, and elementary arithmetic. Testimonials must be presented of good conduct from the last teacher, and of good moral character from the candidate's rector or some other clergyman.

"As the school is limited in number, pupils receive the best possible attention. The curriculum embraces the usual subjects taught in the best primary and secondary schools, leading to the college entrance examinations, so far as a boy's continuance in the school permits. The study of Latin is usually begun at the age of ten. Particular attention is given to the English throughout the entire course. French and German are offered from the beginning, and each pupil takes one of these subjects.

"One hour instruction in chorus is given daily, and individual vocal lessons during school hours, varying in number according to the chorister's ability and progress, are given to each boy. The choristers sing at daily Evensong in the Cathedral.

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"A daily half hour systematic drill in calisthenics and light gymnastics is given to each boy in class, under a competent instructor. The school is provided with an excellent gymnasium, and complete modern apparatus. Military drills are held weekly throughout the year."

In the course of time we hope to see a new and complete choir house built for the Cathedral choristers, so that instead of being a "day school" the institution may become a boarding school, after the English Cathedral plan.

The number of choir schools which educate choristers without providing them with board and lodging is rapidly increasing in this country. Where such schools are well managed, the expense is not great, and the advantage over the ordinary method of paying the boys salaries is considerable, especially in matters pertaining to the control and discipline of the choristers.

Nevertheless the highest form of choir school is that which provides *board, lodging,* and *education.* As far as we know, the only school of this kind in the United States is that at Grace Church, New York. There is an impression among the clergy that such schools are too costly to be "worth while." The experience of the English parish churches, and Cathedrals, where choir schools are common enough, and where they are *maintained,* and not given up as experimental failures, is sufficient proof of their value.

A JAPANESE BABY.

I happened to be on the train that carried the infant son of the Crown Prince of Tokyo from his country home. At every station officials, citizens, and school children were lined up to offer homage to the wee scion of royalty. It was touching to see the profound obeisance of grave officers and aged men as the train moved in—though who is more worthy of reverence than a little child? The baby prince was old enough to smile and wave his hand from time to time at the bidding of his nurse. But he made only one speech, a speech so full of eloquence that there was no room for misunderstanding its meaning; it took the form of a lusty fit of crying toward the end of the journey, which said plainly enough, "Baby is tired of being prince, and he is going to be just plain baby"—though they say that Japanese babies never cry!—Bishop Brent, in *Outlook.*

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